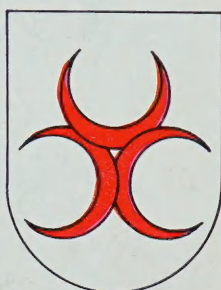
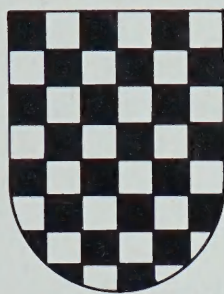


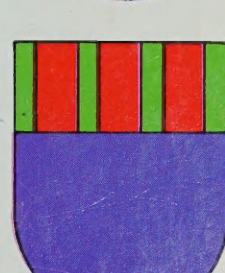
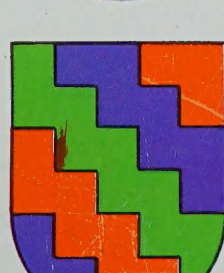
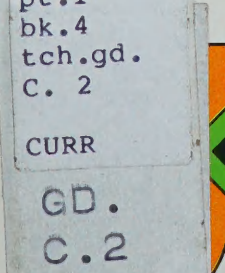
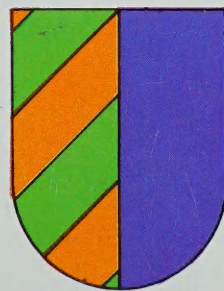
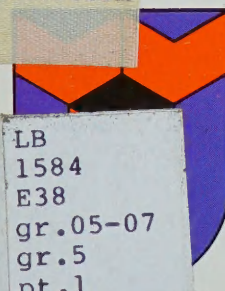


Medieval Civilization

TEACHERS' GUIDE



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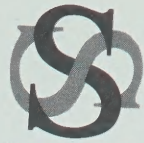
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1. Teachers should see that the pupil's name is clearly written in ink in the spaces above in every book issued.
2. The following terms should be used in recording the condition of the book: New; Good; Fair; Poor; Bad.



CONCEPTS AND INQUIRY:
*The Educational Research Council
Social Science Program*

The Human Adventure

Book 4

Medieval Civilization

Teachers' Guide

Grade 5

Prepared by the Social Science Staff of the Educational
Research Council of America

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FOREWORD

In the ERCSSP we have studiously avoided telling the teacher how to teach. We give as many suggestions as possible to provide for varied techniques of instruction. ERCSSP materials can be used for or in conjunction with private study, independent research, group discussion, committee projects, team teaching, lecture, films and filmstrips, Socratic dialogue, role-playing, library research, inductive investigation, deductive argument, and doubtless, many other devices. In many of these situations, extensive use is made of the *inquiry method*.

For a thorough understanding of the cumulative plan of the ERCSSP and the teacher's role in it, the teacher should read, in addition to this Foreword, the Introduction to the Teachers' Guide for *Ancient Civilization* (Grade 5, Book 1).

TOPICAL CONTENT OF MEDIEVAL CIVILIZATION

Medieval Civilization is the fourth in a series of texts forming *The Human Adventure*. The main topics of these texts are episodes of world history chosen to illuminate the history of civilization, both Western and non-Western. Concepts in economics, politics, philosophy, and the other social science disciplines are applied in many different contexts. Special attention is paid to the role of ideas in cultural differentiation and to the phenomenon of the rise and fall of varied forms or branches of civilization.

Medieval Civilization opens with an in-depth study of Islam. The physical environment of Arabia is discussed, the life and teachings of Muhammad are explored, and the Muslim conquests and empires that these teachings inspired are given thorough coverage. Islam is shown as the dominant civilization of the Middle Ages. Other topics in the book include the great African kingdoms of the Middle Ages; Latin Christendom and the development of chivalry and the feudal system; and the Mongol conquests under Genghis Khan and his followers.

USING THE PUPIL TEXTS

Every effort has been made to make the pupil books vivid, varied, readable, and challenging. Conventional exposition followed by conventional questions directed to factual recall has been avoided. The teacher should bear this in mind. Here are some hints on using the books.

- a. Concentrate on big ideas, concepts, rational argument, and analysis. Do NOT teach for total mastery or total recall.
- b. Pacing is important. Do NOT go too slowly. There is much material to cover. It is easy to bore the students if you dwell too long on a given topic.
- c. Remember that every important concept in the materials will be covered again and again in later stages of ERCSSP.

2 / MEDIEVAL CIVILIZATION

- d. Make the fullest possible use of illustrations, maps, and diagrams; discuss them; help the students to interpret them; supplement them from outside sources.
- e. Take advantage of the fact that the book is relatively short. The students get a psychological lift every time they complete a book and start a fresh one.
- f. When concepts are introduced, try to find out what the students already know about them. Impress the students with the point that they are expected to carry conceptual knowledge over from one grade to the next.
- g. Above all: Do take time to introduce a given topic or series of pages in oral discussion *before* you ask the students to read the pages. The topical content, general line of argument, main concepts, and important terms (boldfaced words) should be touched on in this introductory discussion. What you will do for the pupils is what most adults do for themselves before they read an article or chapter on a scientific or political topic (though not a story or poem). You will “skim” the pages for the pupils in order to give them a general idea of what they may expect to find as they read more closely.
- h. Instead of, or in addition to, noting and explaining the boldfaced words, the teacher may encourage students to use the glossary to find explanations of words. In any case, students should learn to use the glossary both as an aid to reading and as a tool for review. Do not, however, require pupils to “learn” the glossary in parrot-fashion.

USING THE TEACHERS' GUIDE

Since the ERCSSP is unconventional and ambitious in scope, it makes heavy demands on the teacher. The Teachers' Guide has been designed first, to provide maximum help in teaching the program, and second, to give the teacher some information beyond that in the pupil text.

The organization of the Teachers' Guide should be understood. Each chapter of the pupil text is dealt with in a corresponding chapter of the Teachers' Guide. The material in the Guide is arranged as follows:

1. Name, Theme, and Outline of the chapter
2. Concepts and Objectives
3. Background Information
4. Suggestions for Teaching
5. Introductory Inquiry Activity
6. Notes on Questions
7. Activities.

Resources are listed at the end of the Guide.

Some explanatory comments on these divisions of the Teachers' Guide may be helpful at this point.

The *Theme* and *Concepts and Objectives* sections focus attention on the disciplines and concepts to be emphasized and the questions to be explored in each part or chapter. The concepts take the form of a brief descriptive phrase; the same concepts recur again and again. The objectives are in the form of specific topical questions. The concepts and objectives are listed within the appropriate social science disciplines. These disciplines are identified by the following vignettes:



HISTORY



GEOGRAPHY



ECONOMICS

SOCIOLOGY-
ANTHROPOLOGYPHILOSOPHY-
RELIGION-
PSYCHOLOGYPOLITICAL
SCIENCE

Suggestions for Teaching are intended to guide the teacher in selective emphasis. This section may present old concepts to be reinforced, emphasize new concepts being introduced, recommend time allotments for various sections of a chapter, and in general, alert the teacher to the important facts or concepts to be drawn from any given chapter.

The aim of the *Introductory Inquiry Activity* is to whet the students' appetites and to encourage them to use their existing knowledge, their deductive powers, and their imaginations before they study a given topic.

The *Notes on Questions* provide suggested answers to every question that appears in the pupil text including any questions asked in the captions. The answers are keyed to the relevant pages in the text by page numbers and symbols. These answers indicate the main lines on which replies or discussions should be directed, but are not intended to be definitive, and should not inhibit original thinking.

The symbols accompanying the questions indicate degree of difficulty or complexity:

- ▶ a simple question or problem of fact
- a more complicated question or problem calling for discussion and not necessarily answerable in terms of "yes" or "no" or "right" or "wrong"
- ★ a question or problem that is optional, involving research or additional preparation (may be used for homework or independent study)

Activities present suggestions for exercises, discussions, artistic and creative experiences, additional research, and so forth. The teacher should use his or her own discretion in choosing these activities for the class.

The *Resources* include annotated teacher and pupil bibliographies and suggestions for filmstrips, films, and other aids relevant to the chapter.

DIRECTORY OF RESOURCE MATERIALS

KEY Producer

- ABF Arthur Barr Productions, Inc.
1029 North Allen Avenue
Pasadena, California 91104
- AEV Aevac, Inc.
500 Fifth Avenue
New York, New York 10036
- AF Academy Films
Order from:
Henk Newenhouse, Inc.
1825 Willow Road
Northfield, Illinois 60093
- AFL- American Federation of Labor and
CIO Congress of Industrial Organiza-
tions
Film Division-Department of Educa-
tion
815 Sixteenth Street, N.W.
Washington, D.C. 20006
- AN Australian News and Information
Bureau
636 Fifth Avenue
New York, New York 10020
- ASF Association Films, Inc.
324 Delaware Avenue
Allegheny County
Oakmont, Pennsylvania 15139
- ATMI American Textile Manufacturer
Institute, Inc.
1120 Connecticut Avenue, N.W.
Washington, D.C. 20036
- BF Bailey Films, Inc.
6509 DeLongpre Avenue
Hollywood, California 90028
- BRF Brandon Films, Inc.
221 West 57 Street
New York, New York 10019
- CAP Capitol Records Distributing
Corporation
1290 Avenue of the Americas
New York, New York 10013
- CC Charles Cahill and Associates, Inc.
Order from:
Henk Newenhouse, Inc.
1825 Willow Road
Northfield, Illinois 60093
- CF Contemporary Films, Inc.
828 Custer Avenue
Evanston, Illinois 60602
- CHF Churchill Films
Order from:
Henk Newenhouse, Inc.
1825 Willow Road
Northfield, Illinois 60093
- CM Curriculum Materials Corporation
1319 Vine Street
Philadelphia, Pennsylvania 19107
- CON Concordia Publishing Company
3558 South Jefferson Street
St. Louis, Missouri 63118
- COR Coronet Films
Coronet Building
65 E. South Water Street
Chicago, Illinois 60601
- CW Colonial Williamsburg, Inc.
Filmstrip Distribution Section Box C
Williamsburg, Virginia 23185
- DCA Educational Products, Inc.
4865 Stenton Avenue
Philadelphia, Pennsylvania 19144
- DD Doubleday & Company, Inc.
501 Franklin Avenue
Garden City, New York 11531
- EA Educational Activities, Inc.
Freeport, Long Island, New
York 11520
- EBE Encyclopaedia Britannica Educa-
tional Corporation
425 North Michigan Avenue
Chicago, Illinois 60611
- EGH Eye Gate House, Inc.
146-01 Archer Avenue
Jamaica, New York 11435
- ETS Educational Testing Service
Cooperative Test Division
20 Nassau Street
Princeton, New Jersey 08540
- FA Film Associates of California
11559 Santa Monica Boulevard
Los Angeles, California 90025

KEY Producer

- FH Filmstrip House
432 Park Avenue South
New York, New York 10016
- FI Films Incorporated
1150 Wilmette Avenue
Wilmette, Illinois 60091
- FMC Ford Motor Company
Film Library
The American Road
Dearborn, Michigan 48121
- FSR Folkways/Scholastic Records
906 Sylvan Avenue
Englewood Cliffs, New Jersey 07632
- HMN Hearst Metrotone News
4 West 58 Street
New York, New York 10019
- HN Henk Newenhouse, Inc.
1825 Willow Road
Northfield, Illinois 60093
- ICF International Communications
Foundations
870 Monterey Pass Road
Monterey Park, California 93940
- IFF International Film Foundation
475 Fifth Avenue
Suite 196
New York, New York 10009
- IMP Imperial Film Company, Inc.
321 South Florida Avenue
Lakeland, Florida 33802
- IND Audio-Visual Center
Indiana University
Bloomington, Indiana 47405
- ISI Information Service of India
Film Section
3 East 64 Street
New York, New York 10021
- JA Jackdaw Publications
Order from:
Grossman Publishers, Inc.
125a East 19 Street
New York, New York 10003
- JG John W. Gunter, Incorporated
Curriculum Materials
Post Office Box G
San Mateo, California 94403
- JH Jam Handy Organization
2821 East Grand Boulevard
Detroit, Michigan 48211
- LF Life Filmstrips
Time and Life Building
Rockefeller Center
New York, New York 10020
- LYR Lyrichord Records
141 Perry Street
New York, New York 10014
- MGH McGraw-Hill Book Company
Text Film Division
330 West 42 Street
New York, New York 10036
- MI Milliken Publishing Co.
611 Olive Street
St. Louis, Missouri 63101
- MLA Modern Learning Aids
Division of Modern Talking Picture
Service, Inc.
1212 Avenue of the Americas
New York, New York 10036
- MM Mass Media Associates
2116 N. Charles Street
Baltimore, Maryland 21228
- MTP Modern Talking Picture Service, Inc.
1212 Avenue of the Americas
New York, New York 10036
- NFBC National Film Board of Canada
630 Fifth Avenue
New York, New York 10020
- PCH Pictorial Charts Educational Trust
Order from:
Social Studies School Service
10000 Culver Boulevard
Culver City, California 90230
- PSP Popular Science Publishing
Company
McGraw-Hill Text Films
330 West 42 Street
New York, New York 10036
- REM Remington Rand
Order from:
Henk Newenhouse, Inc.
1825 Willow Road
Northfield, Illinois 60093

6 / MEDIEVAL CIVILIZATION

KEY Producer

- | | | | |
|-----|--|------|--|
| RI | Riverside Records
235 West 46 Street
New York, New York 10036 | WASP | Warren Schloat Productions, Inc.
Palmer Lane West
Pleasantville, New York 10570 |
| SEF | Sterling Educational Films
241 East 34 Street
New York, New York 10016 | WPN | Warner Pathe News, Inc.
17 Battery Street
Suite 116
New York, New York 10004 |
| SOC | Social Studies School Service
10000 Culver Boulevard
Culver City, California 90230 | YA | Young America Films, Inc.
18 East 41 Street
New York, New York 10017 |
| SVE | Society for Visual Education
1345 Diversey Parkway
Chicago, Illinois 60614 | YC | Yale Chronicles and Pageant Program
United States Publishers Association
386 Park Avenue South
New York, New York 10016 |
| TMC | 3M Company
Visual Products Division
Bldg. 220-10E
2501 Hudson Road
St. Paul, Minnesota 55119 | YLP | Your Lesson Plan Filmstrips, Inc.
1319 Vine Street
Philadelphia, Pennsylvania 19107 |
| VAL | Valiant I.M.C.
237 Washington Avenue
Hackensack, New Jersey 07601 | YUP | Yale University Press
386 Fourth Avenue
New York, New York 10016 |
| VEC | Visual Education Consultants, Incorporated
2066 Helene Street
Madison, Wisconsin 53704 | | |

CHRONOLOGY: c. First-Fifteenth Century A.D.

Western Europe	Eastern Europe	Middle East and Africa	Asia	America
410 Alaric's Visigoths sack Rome	5th Century: Beginning of separation of Eastern and Western Churches	c. 1st to 6th Centuries: The Kingdom of Axum in Northern Ethiopia and Southwestern Arabia 4th Century: founding of Kingdom of Ghana 435 Vandals in North Africa 439 Vandals capture Carthage	3rd to 6th Centuries: China divided; succession of weak dynasties 3rd to 7th Centuries: Persian Empire of Sassanids 4th to 6th Centuries: Gupta dynasty in northern India	2nd to 8th Centuries: Tiahuanaco culture in Bolivian highlands c. 200 Decline of the Olmecs 300-900 The Classic Period of Mayan culture in Mexico c. 400 Rise of Teotihuacan in Central Mexico
440-461 Pope Leo the Great				
452 Attila's Huns invade Italy				

476 End of Roman
Empire in West

481-511 Clovis
Frankish king

489-526 Theodoric,
Ostrogothic King-
dom of Italy

500-800 Golden
age of Irish monas-
tic scholarship

529 Monastic rule
of St. Benedict

527-565 Justinian
Codification of
Roman Law

6th Century: Christian
Kingdom of Nubia
(area of modern
Sudan)

570-632 Muhammad

572-591 War between
Persia and Byzantine
Empire

583 The Avars
take forts along
the Danube

Western Europe	Eastern Europe	Middle East and Africa	Asia	America
590-604 Pope Gregory the Great		606-630 Wars between Persia and Byzantine Empire	7th to 9th Centuries: Tibetan Imperial Expansion	
		622 Hegira	618-907 T'ang Dynasty in China	
		632 Caliphate established		
		632-738 Expansion of Islam throughout Middle East and North Africa	c. 651 Arab conquest of Sassanid Empire	
		661-750 Umayyad Caliphate		
	673-678 Arab attacks on Constantinople, ending in failure			
711 Arab conquest of Spain			c. 715 Arab conquest of Sind province of India	

717-718 Failure
of second Muslim
siege of Con-
stantinople

733 Battle of
Tours: defeat of
Muslim invasion
of France

750-1258 Abbasid
Caliphate

756-1031 Umay-
yad Dynasty in
Spain

771-814
Charlemagne

785-809 Harun Al-
Rashid

800 Charlemagne
crowned Roman
Emperor by Leo III

9th Century:
Vikings invade and
raid Eastern and
Western Europe;
Bulgarian Empire
established; Mus-
lims dominate
Mediterranean
area; beginning of
feudalism in West-
ern Europe

c. 788-c. 850
Sankara of Mala-
bar and the doc-
trine of Brahmanism

America

Asia

Middle East and Africa

Eastern Europe

Western Europe

<p>814-887 Charlemagne's empire divided</p> <p>871-899 Alfred the Great, king of Wessex</p> <p>10th Century: Conversion of Scandinavia to Christianity; end of Viking age</p>	<p>c. 860-870 Rurik in Russia</p> <p>863-885 St. Cyril converts the Moravian Slavs</p> <p>867 Schism with Roman Church</p> <p>c. 880 Russian states emerge in Kiev and Novgorod</p>	<p>813-833 Mamun the Great</p> <p>10th Century: Decline of Ghana</p>	<p>9th and 10th Centuries: Khmer Civilization at its height in southeast Asia</p> <p>866-1160 Fujiwara period in Japan</p>	
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10th Century: Corruption of the Church and Papacy leading to Hilde- brandine Reforms	889 Beginning of Bulgarian wars against Byzantium	c. 10th Century: Construction of Zimbabwe in Rhodesia	889 Maya stop build- ing; move to Yucatan
962 Revival of West Roman Empire; Otto the Great	c. 960 Unifica- tion of Poland	c. 10th Century: Decline of Kingdom of Ghana	10th to 12th Centuries: Toltec Indian civilization in Mexico
	976-1025 Basil II Byzantine con- quest of Bulgaria and domination of southern Italy		987 Quetzalcoat and Toltecs exiled to Yucatan
	990-1015 Con- version of Russia to Christianity		
	997-1038 St. Stephen, king of Hungary		
		962-1186 Rise of the Ghaznavid Dynasty in central Asia and the emer- gence of the Sel- juk Turks	
		998-1030 Mahmud of Ghazni	

Western Europe	Eastern Europe	Middle East and Africa	Asia	America
1066 Norman conquest of England	1063-1073 Wars between Empire and Seljuk Turks. These recurred later.	1037 Seljuk Turks invade the Middle East	1001-1004, 1014-1017 Indian invasions in Ceylon	1000 Leif Ericson discovers America
1073-1085 Gregory VII (Hildebrand), Pope		c. 11th Century: Beginning of Empire of Mali	1069-1074 Financial and military reform in China	
1075-1122 Struggle between pope and emperor over "lay investiture"	1081-1118 Alexius Comnenus, Emperor			
1095 Urban II proclaims First Crusade	1096-1097 First Crusade			

1099 Death of El Cid	1098-1108 War between Empire and Bohemund of Antioch	1144 The Berber Almohades annihilate the Amoravid army	c. 1100 Aztecs enter Mexican valley
1147-1149 Second Crusade	1147-1149 Second Crusade	1145-1150 The Almo- hades invade and con- quer Moorish Spain	
1152-1190 Frederick Barbarossa, Emperor (Holy Roman Empire)		1157-1194 Disintegra- tion of Seljuk Empire of the East	1162-1227 Temu- jin (Genghis Khan): Beginning of deva- stating Mongol conquests in Asia and Middle East and Russia
		1173-1193 Saladin dom- inant in Middle East	1168 End of Toltec Empire in Mexico

Western Europe	Eastern Europe	Middle East and Africa	Asia	America
1180-1223 Philip Augustus, king of France			1175-1206 Muslim conquest of Western India	
1182-1226 St. Francis of Assisi			1185-1333 Kamakura period in Japan	
1189-1192 Third Crusade	1189-1192 Third Crusade			
1198-1216 Pope Innocent III. Highest political power of the Papacy				
1200 University of Paris founded				c. 1200 End of Toltec Empire in Mexico
1202-1204 Fourth Crusade	1202-1204 Fourth Crusade			c. 1200-1450 Mayapan period in Yucatan
1208-1213 Albigensian Crusade			1206-1526 Muslim Dynasty rules in Delhi	c. 1200-1521 Aztec civilization in Mexico
1209 Founding of Order approved by Pope Innocent III				c. 1200-1533 Inca civilization in Peru
1212 Intensified reconquest of Muslim Spain by Christians				

1215 Magna Carta				
1215 Dominican Order founded				
1218-1221 Fifth Crusade	1222 Mongols appear in Eastern Europe			1244 Toltecs leave Chichen Itza
1223 Inquisition established				
1228-1229 Sixth Crusade	1229-1285 Teutonic Knights conquer Prussia		1237-1242 Mongols continue their conquests	
	1236-1263 Alexander Nevski, prince of Novgorod			
	1237-1242 Mongol conquest of Russia followed by 200 years of "Tartar yoke"	1258 Mongols sack Baghdad; devastation of Mesopotamia		
1248-1254 Seventh Crusade		1260-1517 Rule of the Mameluke slave sultans in Egypt		
1270 Eighth Crusade			1260-1368 Yuan Dynasty (Mongol) in China; first ruler, Kublai Khan	
1274 Death of St. Thomas Aquinas				

Western Europe	Eastern Europe	Middle East and Africa	Asia	America
1285-1314 Philip the Fair, king of France			1275-1292 Travels of Marco Polo	
1294-1303 Pope Boniface VIII			1281 Kublai fails to conquer Japan	
1295 "Model Parliament" called by Edward I in England				
1305-1378 Avignon Papacy		1307-1332 Reign of Mansa Musa Height of Mali Empire		
1307-1308 The "trial" of the Templars		1325 Defeat of Songhai Empire in West Africa		
		1326 Rise of Ottoman Turks		
14th Century: Introduction of gunpowder in Europe	1333-1370 Casimir III (the Great) of Poland		1336-1568 Ashikaga period in Japan	

1345 Aztecs begin building Tenochtitlan

14th Century: Expansion of Inca Empire begins

1350-1460 Siamese invasions of Cambodia; end of Khmer Empire

1368-1644 Ming Dynasty in China

1369-1405 Timur (Tamerlane) conquers central Asia and invades India

15th Century: Islam becomes major religion of Malaya

c. 1360 Conquest of Nubia by Muslims

1385 Union of Poland with Lithuania

1337-1453 Hundred Years' War between France and England

1348-1350 Great Plague (Black Death)

1369-1415 John Hus

1378-1417 "The Great Schism"

1397-1468 Johann Gutenberg

1400 Death of Chaucer

1409 Beginning of Conciliar Movement

1418-1460 Work of Prince Henry the Navigator

Western Europe	Eastern Europe	Middle East and Africa	Asia	America
<p>1431 Burning of Joan of Arc</p> <p>1452-1498 Savonarola</p> <p>1455-1485 Wars of the Roses in England</p> <p>1479 Union of Castile and Aragon</p> <p>1488 Diaz reaches Cape of Good Hope</p> <p>1492 Fall of Granada completes conquest of Spain from the Moors</p> <p>1492 Columbus sails</p>	<p>1453 Ottomans take Constantinople; end of Byzantine Empire</p> <p>1462-1505 Ivan III (the Great) of Russia ends Tartar yoke</p>	<p>1468 Timbuktu recaptured by Songhai ruler</p> <p>1493-1529 Height of Songhai Empire under Askia Muhammad</p>		<p>1492 Columbus lands in Bahamas</p> <p>1493-1496, 1498-1500, 1502-1504 Further voyages of Columbus to America</p>

1497-1499 Vasco da
Gama sails to India
via Cape of Good
Hope

1497-1499 John
Cabot's voyages

c. 1500-c. 1700
Conquest of Mayan
culture by Spanish

1519 Cortez begins
conquest of Aztecs

? INTRODUCTORY INQUIRY ACTIVITY TO *MEDIEVAL CIVILIZATION*

Obtain slides or pictures of objects characteristic of the medieval period, such as heavily armored knights, fortified castles, Gothic cathedrals, medieval Christian art, Muslim art and architecture, African sculpture from Ife and Benin, etc. (If necessary, use the pictures in the text.)

First, show pictures related to medieval European society. Then ask students questions similar to the following:

What do you think interested the people who lived during this period?

Where do you think these people lived – Middle East, Greece, Western Europe?

Next, show slides of Muslim art and architecture and African sculpture. Then ask the students:

Who do you think produced this art? Where did they live?

What do you think interested or concerned these people?

What is the relation of these cultures to that of the one shown previously?

Have students write a hypothesis about medieval civilization. It is almost certain that students will not understand the importance or relation of Islamic and African civilization to European civilization. After study of *Medieval Civilization* students can compare the hypothesis with their new knowledge.

PREFACE

Periods of History

Text pages 1-9

A sense of time spans and chronology is necessary to the development of historical imagination. The Preface to *Medieval Civilization* further develops the concept of time through devices that can help the students understand the pattern of history: time lines, division of history into periods, visualization of historical time in terms of generations, and consideration of parallel and sequential relationships in history.

Text Outline

Using a Time Line – Ancient Civilization

The Time Line of Classical, or Greco-Roman, Civilization

The Relationship Between Events

What Is an Historical Period?

How Close Are We to the Middle Ages?

A Time of Violent Change – Medieval Civilization

CONCEPTS



Time measurement

Chronological sequence: knowing the order in which events or episodes occurred

The meaning and use of periods of history



Globe and map skills

OBJECTIVES

Questions to be developed°

How can time lines and the concept of “generations” help us to measure historical time?

What is a sequential relationship? A parallel relationship? How do they help make history clear?

What are historical periods? How are they determined?

How are historical periods useful to us?

Where did early civilizations develop?

Behavioral Indications: °Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.

BACKGROUND INFORMATION

See pages 120-131 for *Resources*.

UNDERSTANDING THE PATTERN OF HISTORY

A sense of chronology is necessary to understanding history. Unless students know the order, or *sequence*, of events, they will inevitably misinterpret their significance; if they do not also acquire an awareness of *parallel* events, they will fail to grasp the subtle pattern of world history. The sense of chronology should be developed by acquiring an understanding of parallel and sequential relationships in time and a feeling for the logical relationships of trends and major developments, rather than by mere memorization of dates.

Students of world history should learn to recognize that apparently unrelated events and trends occurring in widely separated parts of the world can eventually result in conflict or harmony of worldwide significance. For example, a significant development in the sixth century B.C. was the crystallization of four different world views—Confucianism, Buddhism, Judaism, and Greek naturalism. At a much later point in history, peoples conditioned by these points of view came into contact with one another. Islam came into being at a time when Western Europe was collapsing into the Dark Ages. The opportunity for the expansion of Islam coincided with weakness and disintegration in areas that had formerly been part of the Roman Empire. Parallel, but initially unrelated, developments occur in the contemporary world, but there is much more mutual influence among the world's cultures today.

To help students organize and classify historical data, and better perceive relationships and trends in history, the Preface introduces the concept of historical periods. Each period, when correctly understood, is marked by certain major characteristics which students should learn to

identify. The classification used by many Western historians is: Prehistory (to about 3500 B.C. in the Middle East, later in other parts of the world), Ancient Civilization (to about 500 B.C.), Classical Civilization (c. 500 B.C.—A.D. 500), Medieval Civilization (c. A.D. 500-1500), the Modern period (c. 1500 to sometime in the twentieth century). Historical periods should be viewed as intellectual conveniences, however, not as scientific categories. The fifth century A.D., for example, serves as a convenient end point for classical civilization in the West; however, remnants of classical civilization lingered on after the fifth century, just as medieval culture survived in some parts of Western Europe well after 1500.

THE BARBARIAN INVASIONS

In the last section of the Preface reference is made to the barbarian invasions. These vast migrations of uncivilized peoples, occurring between A.D. 200 and 600, affected all of Eurasia from China to Western Europe, and greatly influenced the development of medieval civilization. The Huns invaded central Asia and India. Barbarians poured into northern China, and German tribes overflowed into Western Europe. The disturbances seemed to radiate from the region of outer Mongolia.

As Dr. William McNeill indicates in *The Rise of the West*, the consequences of this wave of barbarian invasions were: (1) the gradual assimilation by these barbarians of the elements of civilization; (2) military, political, and social modifications in civilized communities (except in China) in the direction of feudal, or medieval, institutions; (3) a general revival of religion as a major force in private and social life¹. Thus the barbarian invasions and threats of invasion set the general tone for medieval civilization.

¹William H. McNeill, *The Rise of the West* (Chicago: University of Chicago Press, 1963), pp. 390ff.

SUGGESTIONS FOR TEACHING

Students should learn to understand and use historical periods as frameworks within which to organize and classify their knowledge. They should also learn to discover the distinguishing characteristics of various periods of history. Note that an understanding of general patterns or trends in historical chronology is far more important than memorization of specific dates. Students should learn to use reference books to find specific dates when necessary.

To strengthen the understanding of time measurement, teachers should review the use of time lines and such terms as decade, century, millennium, A.D., B.C., and B.C.E., introduced in *Four World Views*.

Students should understand the nature of sequential and parallel relationships and learn to apply this knowledge to the study of historical events.

INTRODUCTORY INQUIRY ACTIVITY

? To help students grasp time relationships, have each make a time line to show events in his own life. In addition to date of birth, each student should include several memorable events—entering school, special vacation trips, unusual illnesses, moving to a new home, the birth of a younger brother or sister. The class should agree upon a standard scale, such as two inches to represent one year.

Help students to discover that events in a sequence do not necessarily have a cause-and-effect relationship, but that sometimes an earlier event does cause later events. For example, a student's move into a new home might have resulted in his entering his present school; a serious illness might have caused a student to miss a trip to summer camp, etc. In the course of the discussion, develop the word *sequential*.

Comparison of several students' time lines may be used to illustrate parallel relationships.

NOTES ON QUESTIONS

Page 3: ► The time line runs from 3500 B.C. to 500 B.C.—a period of 3,000 years. One inch on the time line equals 500 years.

The first civilization arose c. 3500 B.C. in Sumer in Mesopotamia. The next two civilizations arose in Egypt (in the valley of the Nile) and in the Indus River Valley in India.

The four sets of controlling ideas crystallized in the sixth century B.C.

► Before classical civilization began in about the sixth century B.C., civilization had appeared throughout the Middle East (Sumer, Akkad, Babylon, Assyria, Hittite Empire); in the Nile Valley (Egypt); in India; in northern China; in Greece and the Aegean (Minoan civilization and the Greek city-states); and on the coasts of Asia Minor and North Africa (the Phoenicians). Not all of these are shown on the time line.

Page 6: ● One definition of *parallel* is “at the same distance apart everywhere.” Parallel lines may be compared with railroad tracks or the tire tracks of a car in the snow. The tracks move in the same direction, at the same time, without coming into contact with each other (although cultures or civilizations that give birth to parallel trends may eventually converge). It might be difficult for

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students to think of one word to describe parallel. "Happening at the same time" will do if they cannot think of "concurrent" or "simultaneous."

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- These events have a sequential relationship. After the Persians had destroyed Athens during the Persian Wars, the Athenians vowed to rebuild their city. They chose Pericles to lead them. Under Pericles' direction, Athens emerged as the most powerful Greek city-state.

The Persian Wars had shown Athenians that they had to unite to protect themselves. Therefore, Athens formed the Delian League with the other Greek city-states and soon gained control of it. Sparta resented Athens' domination of the league and determined to destroy its rival. The resulting conflict was the Peloponnesian War.

?

- The end of the Roman Empire in the West (A.D. 476) was preceded by, but not caused by, the sacking of Rome by the Goths (A.D. 410). The empire had been declining for nearly 300 years; its wealth and its armies had dwindled, its defenses had grown weaker. If the empire had not been in a state of decay, the Goths could not have reached Rome.

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- Hellenistic culture developed from a mixture of Greek and Oriental ideas. Alexander's conquests, by temporarily uniting a large area of the western Mediterranean and the Middle East, provided the opportunity for Greek and Oriental cultures to meet, mix, and grow. It should be noted, too, that Alexander made efforts to encourage the spread of Greek ideas and culture.

Page 7:

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- The conquest of all of Italy and the defeat of Carthage preceded the outbreak of serious social unrest in the Roman Republic. Whether the conquests were a direct cause of the social unrest is debatable. Certainly, the conquests led to the accumulation of considerable wealth in the hands of a small landowning class. This, in turn, led to acute unrest among the lower classes, particularly among the displaced small farmers. Class wars resulted in a state of anarchy which could be controlled only with the force of arms. Thus, violent social unrest led to the establishment of military dictators like Marius and Julius Caesar.

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- Ancient history could be divided into Sumerian, Akkadian, Babylonian, and other sub-periods. Some historians and textbooks combine ancient and classical history under one broad category called "ancient history." For example, when someone speaks of "ancient Greece" or "ancient Rome," he usually refers to what we have called, in *The Human Adventure*, "classical Greece and Rome."

- The Roman Empire exemplifies classical civilization. The end of the empire can therefore be said to represent the end of the classical period. The end of the empire cannot be dated exactly, but took place over a period of time. For convenience, however, many scholars use the year A.D. 500 for the end of this period. By A.D. 500, most of Western Europe was ruled by barbarian kings. The rule of Roman emperors had come to an end as had the unity of the Roman Empire. A new order was about to emerge in Western Europe, although it had not yet taken definite shape.

? • Change is usually so gradual that the people living in a particular era do not realize that an old order is passing away while a new one is rising. It is only a long time after events that people can look back on them and try to organize them into periods. Barbarian invasions beginning about A.D. 375 as well as internal decay led to the fall of Rome. The Classical Age came to an end in Western Europe with the collapse of Rome, but was continued in the East for another thousand years. There it was incorporated into the rising culture of Islam.

? • The term “Middle Ages” refers to the period of decline in Western Europe between classical civilization and the Renaissance. An Arab historian would probably not use the term “Middle Ages” to refer to the eighth through thirteenth centuries, because that was the period when Arab civilization was at its height.

Page 8: ? • The parents of most of the students were probably between 20 and 40 years of age when their children were born. At about the same time, the parents became the dominant generation in society. Today’s students will become the dominant generation at about the same age. Therefore, the choice of 30 years as the length of a generation can be considered a valid one.

? • In most families, there have been only fifteen or sixteen generations since A.D. 1500 and thirty-two since A.D. 1000. Your students may be surprised that the figures are so small—especially since they can point to three, and possibly four, living generations in their own families.

Page 9: ► *Barbarians* have been defined in *The Human Adventure* as those people who live on the fringes of civilization. They are often envious, imitative, and aggressive in their relationships with civilized areas.

ACTIVITIES

? To provide students with an illustration of time in relation to a human life, instruct them to collect photographs of a famous person at various ages. (Pictorial magazines are good sources for this kind of material.) Next, have students place the pictures in a dated sequence. Students can then group the pictures into *periods* such as childhood, adolescence, young adulthood, etc. To illustrate parallel relationships compare the lives of two famous people who came into contact in adulthood, such as: John F. Kennedy and Richard Nixon, Franklin D. Roosevelt and Winston Churchill, Babe Ruth and Lou Gehrig, Neil Armstrong and Edwin Aldrin, or Joe Namath and Bart Starr.

? To help students understand the use of historical periods, lead them to discuss why the names “ancient” and “Greco-Roman” are appropriate for the two periods they have already studied. Ask the class to suggest other names for the ancient and classical periods and for the era in which we are now living. Discussion should reveal how difficult it is to name a period when you are living in it and that periods are not rigid and clearcut.

Discuss the concept of generations. Students might bring photographs of brothers and sisters, parents, grandparents, and great-grandparents to make illustrated individual

family trees. In addition to indicating relationship, labels for each relative might include name and age. Students who do not have photographs may use squares or simple drawings to make their family trees.

- ? After studying the ancient and classical time lines in the Preface, students might make a large time line for classroom display. The time line may be divided into historical periods and illustrated with drawings based on pictures in the first three books of *The Human Adventure*.

CHAPTER 1

The Rise of Islam

Text pages 11-27

In the seventh century A.D., the Prophet Muhammad began to preach a strict monotheism to the Arabs. Islam, as the new religion was called, held many beliefs in common with two other great monotheistic religions, Judaism and Christianity. Within a generation the Arabs abandoned their polytheistic beliefs and accepted Islam. United under the bond of Islam, the Arabs achieved political unity and found new inspiration and purpose in national life. Chapter 1 serves as an introduction to the life and career of Muhammad and to the main tenets of Islamic belief.

Text Outline

The Land of the Desert
The People of the Desert
The Early Life of Muhammad
A Visit from Two Angels
A Monk Gives a Feast
The Mission of Muhammad
Muhammad the Lawgiver
The First Pillar of Islam – The Act of Faith
The Second Pillar of Islam – Prayer
The Third Pillar of Islam – Giving to the Poor
The Fourth Pillar of Islam – Fasting
The Fifth Pillar of Islam – The Pilgrimage to Mecca
What Muhammad Taught About the Brotherhood of Faith
What Muhammad Taught About “Holy War”
The Third Great Monotheistic Religion

CONCEPTS



The idea of God; belief in one God

Varieties of religious belief

Ideas and beliefs in relation to behavior

The worth of the individual person



Physical environment

The interplay of man and natural environment

OBJECTIVES

Questions to be developed*

What is monotheism?

What was Muhammad's idea of God?

How did Muhammad view himself in relation to Jesus and the Prophets?

How did Muhammad's teaching differ from traditional Arab religious beliefs?

What are the basic ideas of Islam?

In what ways did Judaism and Christianity influence the development of Islam?

In what ways are the three religions alike and different?

How did Islam affect the Arabs' attitudes toward each other? Toward Christians and Jews and other non-Muslims?





How did Islam consider the individual?

Did Muslim ideas about the worth of the individual apply to men and women alike?

What is the physical environment of Arabia?

How did the natural environment of Arabia affect the Arabs' way of life?

Behavioral Indications: *Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.

 <p>Spatial interconnections: the flow or movement of things</p>	<p>How did the physical environment influence the economy and political unity of the Arabs?</p> <p>What effects did the location of the Arabian Peninsula have on Arab contact with more civilized societies?</p>
 <p>Changes occurring in time</p>	<p>How did the beliefs of the Arabs change from polytheism to monotheism?</p>
 <p>Types of government organization</p>	<p>What was the political organization of pre-Islamic Arabia? How did Islam alter this situation?</p>
 <p>The nature of primitive societies</p>	<p>How was Arab society organized before the growth of Islam?</p> <p>What traditional Arab customs and beliefs did Muhammad utilize in Islam?</p> <p>How did acceptance of Islam change the Arabian social structure?</p>

BACKGROUND INFORMATION

See pages 120-131 for *Resources*.

A NOTE ON TERMINOLOGY

In speaking of Islam, use of the terms "Muhammadan" or "Mohammedan" is incorrect. Muslims worship God, or Allah, not Muhammad. "Muslim" or "Mussulman" is derived from the Arabic word "Islam" meaning "surrender." Islam is the religion of submission to God's will, and a Muslim is one who has accepted that religion. The terms "Muslim" or "Islamic" can be used as adjectives, e.g., Muslim customs, Islamic laws.

THE PHYSICAL ENVIRONMENT OF ARABIA

Most of the Arabian Peninsula is desert. The *Rub al Khali*, or Empty Quarter, is the largest desert of the peninsula, corresponding roughly in size to Texas. Lying in southeastern Arabia, the *Rub al Khali* contains the largest unbroken sand dune area in the world. The *Great Nafud*, Arabia's next largest desert, lies in the northwest. It is less hostile to human life than the *Rub al Khali*. All the deserts of Arabia, although

seeming wastelands, contain some sparse and thorny vegetation. Here and there well-watered oases break the desert landscape.

Many areas of the Arabian desert average only two to three inches of rainfall a year. None of Arabia's riverbeds hold water year round. Water flows in them for short periods but only after the infrequent rainstorms. Much of the rainfall is quickly lost through evaporation, and the rest sinks into the ground. Many oases depend on wells that tap the underground water supply.

The area occupied by the present-day state of Yemen in the southwestern corner of the peninsula presents a sharp contrast to the physical environment of the rest of Arabia. Highlands cover most of Yemen. Adequate rainfall permitted people in this area to develop settled agricultural communities in ancient times.

PRE-ISLAMIC ARABIA

In the pre-Islamic period, Bedouin tribalism was the dominant feature of life on the Arabian Peninsula. The Bedouin, Arabs who live in the desert, adapted their manner of living to their environment. They lived a nomadic existence, constantly moving across the desert in search of sparse vegetation and water to nourish their flocks.

Sedentary communities of Arabs established themselves at oases, where the water supply was more dependable. Some oases were situated on caravan routes, and trade became the basis of economic life. Other oases supported small agricultural communities.

The tribe was the all-important social unit in pre-Islamic Arabia. United under the titular authority of a *sheik*, the tribe provided a means of self-preservation for the Bedouin against the difficulties of desert life. The greatest calamity that could befall a desert Arab was the loss of his tribal affiliation.

The tribal blood tie was a strong social bond, never violated without dire consequences. Blood loyalty and blood vengeance

were recognized codes of desert life. Much of the history of pre-Islamic Arabia is the story of feuds and tribal warfare among the Bedouin tribes.

RELIGION IN PRE-ISLAMIC ARABIA

Pre-Islamic Arabs were animists, worshipping spirits believed to inhabit stones, wells, and trees. Each tribe had a tribal god, who was usually symbolized by a stone. Animal sacrifice was common as a means of establishing contact with the gods. Allah was known to the pre-Islamic Arabs as the most important of the deities and was recognized as the Creator of the world. The most important temple in Arabia, the Kaaba in Mecca, was dedicated to the worship of Allah.

How was the polytheistic religion of the Arabs transformed into the worship of one God? We must first consider that Arabia, although outside the mainstream of civilization, was not completely isolated. From ancient times, Arabia had been a vital link in overland trade from the Indian Ocean to the Mediterranean Sea. Towns and oases along the trade routes became busy, wealthy trading centers, where the caravans brought both products and ideas from the outside world. Byzantine and Persian ideas permeated Arabia through the trade routes. The Arabs were also influenced by Jews and Christians, who, as a result of persecutions and dispersions, were living in Arabia at the dawn of Islam. From them the Arabs became familiar with the idea of monotheistic worship.

THE LIFE AND MISSION OF MUHAMMAD

Muhammad was probably born in Mecca c. A.D. 570 and spent most of the first fifty years of his life there. Orphaned early in life, Muhammad was reared first by his grandfather and then by his uncle. Mecca was an important trading community, and, like most Meccans, Muhammad's uncle was engaged in the caravan trade. In his early twenties, Muhammad became com-

mercial agent for a wealthy widow named Khadijah. When he was 25, Muhammad married Khadijah, who was then about 40. Khadijah's wealth established Muhammad in commerce; she was also one of his first converts to Islam. Despite the polygamous custom of the time, Muhammad did not take another wife while Khadijah was still alive.

Muhammad believed himself commissioned by God, through the Angel Gabriel, to perform a special work. He did not set out to form a new religion. Rather he wished to reform his countrymen's belief in Allah. The essential element of sincere belief for Muhammad was uncompromising monotheism. He believed that every man must give his whole, unmixed loyalty to Allah.

The *Koran*, the Muslim holy book, provides a record of Muhammad's progress during the period of his early ministry in Mecca. The early revelations of the Meccan period are filled with prophetic vision and poetic ardor as Muhammad proclaimed the existence of one God and the consequence of that belief.

God! There is no God but He; the Living, the Eternal; Nor slumber seizeth Him, nor sleep; His, whatsoever is in the Heavens and whatsoever is in the Earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them and what shall be after them; yet nought of His knowledge shall they grasp, save what He willeth. His Throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not; and He is the High, the Great!

—Koran II: 256.

Muhammad preached that men must become Muslims. That is, they must submit themselves to God's will in voluntary self-surrender. He proclaimed, "I am the first of the Muslims" (Koran VI: 163). That is, Muhammad was the first of his own people to submit his heart, will, and reason to God.

THE HEGIRA

Meccan leaders at first dismissed Muhammad's preaching as harmless. Opposition to the new prophet grew, however, as he became more aggressive in attacking the established religion. Meccan leaders were resentful that a common man dared to set himself up as a prophet and leader of the people. They were also afraid that Mecca would lose its prestigious and profitable position as a center of religious worship if the old gods were abandoned.

In A.D. 622, Muhammad was invited to Medina. Rival political factions had constantly disturbed the peace of that city. Muhammad was called in as an impartial outsider to arbitrate their quarrels. Muhammad accepted the invitation and migrated with his followers to Medina.

The Hegira (transfer, or flight) of Muhammad to Medina in 622 was the turning point in Muhammad's career and in the history of Islam. Hegira means much more than flight or migration; it signifies the severing of all former ties of brotherhood. The year of the Hegira is reckoned as the Year One in the Muslim calendar.

THE PROPHET IN MEDINA

The Jews in Medina probably helped to pave the way for the acceptance of Islam among the Arabs there. The ideas of monotheism, Final Judgment, and a divine revelation were more familiar in Medina than in Mecca. Muhammad, moreover, expected to be welcomed and accepted by the Jews. His imperfect knowledge of the Bible led him to believe that his ideas were in complete agreement with the sacred books of the Jews and Christians.

Muhammad recognized Allah as the same God who had spoken to Abraham, Moses, and Christ, as well as to all the Old Testament Prophets. He believed that to Moses was given the Torah; to David, the Psalms; to Christ, the Gospel; and to Muhammad, the final revelation. Muhammad saw himself as a protector, not a destroyer,

of earlier revelations. He did not believe that Scripture was given only once in an unalterable form. Jesus had confirmed the revelation of the Old Testament, and Muhammad confirmed the revelations given the Christians.

In Medina, to Muhammad's amazement, the Jews rejected him. Muhammad was forced to conclude that the Jews and Christians did not accept him because they had corrupted God's message. Muhammad believed that he had to restore the earlier revelation to its original purity. Jews and Christians had to be brought back to the simple truth taught by Abraham.

Abraham was neither Jew nor Christian; but he was sound in the faith, a Muslim, and not of those who add gods to God.

—Koran III: 60.

Muhammad withdrew his concessions to the Jews and attacked and subdued those living in Medina. Their lands were divided among his followers. Later, he conquered another Jewish oasis. This time, however, he allowed the Jews to retain possession of their land as long as they paid a tax. These encounters became binding precedents that defined future relations between Muslim rulers and their Jewish and Christian subjects.

CONSOLIDATION OF THE MUSLIM COMMUNITY

In Medina, Islam underwent a gradual change. It became not only a religion, but a

political and social system, an all-embracing, God-centered way of life.

The growing community of Arab converts needed rules of law to bind them together. Muhammad had to build a self-contained community that could remain united despite the long Arab history of tribal rivalries and social anarchy. In establishing laws, he did not try to make radical changes in the established order that would be impossible to enforce. For example, Muhammad improved the position of women in Arab society, but did not change their basic position of inferiority to men.

In his last years in Medina, Muhammad's authority embraced practically all of Arabia. After seven years of struggle and three major battles, Mecca accepted Islam in A.D. 630. Muhammad's mission was virtually completed. Many of the Bedouin tribes accepted Islam voluntarily. Others were brought into the fold by military coercion. Still others accepted Islam through treaties backed up by the threat of force. Like Christianity in Europe, Islam, which began as the religion of a despised minority, became the religion of the state.

Muhammad died of fever on June 8, 632. Within 20 years he had replaced the polytheistic beliefs of his countrymen with monotheistic worship and had formed the divided Arab tribes into a unified sociopolitical community. He had aroused and redirected latent forces of Arab nationalism and had inspired the Arabs with a vigorous expansionist confidence in themselves.

SUGGESTIONS FOR TEACHING

Begin study with map activities to acquaint students with Arabia's natural features and to establish its location relative to other areas already studied in *The Human Adventure*. To illustrate more graphically that Arabia is a unique geographic and cultural area, have students collect pictures of the peninsula's landforms and of the Bedouin and other Arabian peoples.

The central objective is to introduce students to the basic premises of Islamic belief and to Muhammad as an historical and religious personality. Islam has certain basic doctrines in common with Judaism and Christianity, such as the Final Judgment, and the necessity of prayer, fasting, and good works. Teachers should compare and contrast Islam with the other monotheistic religions whenever possible. Care must be

taken to point out the essential difference in the position of Jesus and Muhammad in their respective religious traditions. Muhammad is not regarded as God by his followers.

INTRODUCTORY INQUIRY ACTIVITY



Have students list on a transparency or chalkboard the names of religions with which they are familiar. In addition to Judaism and Christianity, students should be able to name others studied in *The Human Adventure*, such as Buddhism, Hinduism, and Confucianism. Group Roman Catholicism and Protestant faiths under the general heading "Christianity."

Next, using information obtained from an encyclopedia, make a transparency showing the world's major religions and the numbers of their adherents. Show the other religions first, then introduce the terms, *Islam* and *Muslims*. Tell the class that they will be studying about Islam and ask them if they can tell why. Students should be able to see from the transparency that Islam is the second largest religion in the world. To strengthen this point make another transparency showing that one out of every seven persons in the world believes in Islam. Finally, project a third transparency, based on the map on page 12 of the pupil text, showing the extent of the Muslim world today.

This introductory activity will serve for both Chapters 1 and 2. However, if the teacher wishes to use a separate activity to introduce Chapter 2, she may have the students compare the maps found on pages 32 and 12 of the pupil text showing the spread of Islam between A.D. 632 and 732 and the extent of Islam in the world today. Have the students speculate as to how and why the Arab Empire grew as it did during Muhammad's time and within 100 years after, and why Islam is not as dominant as it once was in some parts of the world today.

NOTES ON QUESTIONS

Page 11: ● The map of the Muslim world today has been left free of place names so that it may be used as an exercise to sharpen students' map reading skills. It should be used in conjunction with a globe or wall map.

Islam is practiced today in much of Africa, the Middle East, Central Asia, parts of the Indian subcontinent, and much of Southeast Asia.

Page 13: ● The Arabian Peninsula lies between about 12°-30° N. latitude and 35°-60° E. longitude.

● A *peninsula* is land that is almost completely surrounded by water. Arabia is called a peninsula because it is surrounded by water on three sides—by the Arabian Sea on the south, the Red Sea on the southwest, and the Persian Gulf on the northeast.

● *Desert* has been defined in *The Human Adventure* as "an area in which there is not much rainfall and in which few or no plants can live." A glance at the annual rainfall map of Arabia should tell students that most of the peninsula is desert land. Only southwestern Arabia (present-day Yemen) and a small area in the eastern part of the peninsula average more than 10 inches of rainfall annually.

To illustrate to students just how meager 10 inches of rainfall is, compare that figure with the rainfall statistics of areas in the United States with which they might be familiar. New York City, for example, averages about 40 inches annually.

- Students probably consider a rainy Saturday “bad,” depending on how the weather affects their activities. An Arab would describe a rainy day as “good.” Muslims consider rain on a wedding day, for example, a sign of Allah’s blessing on the marriage.

Page 15: ● The Bedouin move across the desert in a constant search for water and vegetation for themselves and their livestock.

Page 16: ● Oasis towns served as rest and supply areas for men and animals engaged in the difficult caravan trade. These towns grew rich from profits made provisioning the traders.

Page 17: ● The climate of Arabia is hot and dry. There are no permanent rivers or other inland bodies of water on the Arabian Peninsula. The land, for the most part, is barren and relatively flat. To pre-Islamic Arabs, it seemed logical to ascribe supernatural qualities to wells as the dwelling places of spirits or gods. Trees and large stones probably acquired special significance because of their scarcity in the desert.

- Most early civilizations, the Sumerian, Egyptian, and Greek, for example, first developed polytheistic beliefs. Each had a series of gods and myths to represent and explain natural objects and occurrences. Each town and tribe had its own deities. Primitive cultures, too, tend to polytheistic animism.

Page 18: ● Matthew 2:9-10 tells of wise men who were guided by a star in the East in their search for the newborn Jesus. Muslims say that a bright light appeared in the sky when Muhammad was born.

Page 19: ► *Monotheist* means “one who believes that there is only one God.” The word is derived from the Greek words *monos*, meaning one, and *theos*, meaning God.

- Judaism and Christianity are monotheistic religions.

Page 21: ► Muhammad based the laws for the political state on what he believed to be the will of Allah. Muhammad’s laws were, therefore, both religious and political. Traditionally, the rulers of Muslim states combine both religious and political powers.

- Muhammad said he merely interpreted Allah’s will. Allah, therefore, was the real ruler of the Muslim community. If Muslims disobeyed the law, they were disobeying God—not some secular authority.

- The Hebrew Prophets claimed to be speaking for God, as did the Apostles of Christ. Confucius and Buddha did not.

- “Muhammad” and “Islam” are transliterations of the Arabic words into our alphabet. In the past, Western authors probably wrote these Arabic names phonetically, hence the difference in spelling.

Page 22: ● The term “Muhammadan” implies that Muslims worship Muhammad. Muslims regard Muhammad as a man (although a remarkable one). They worship *only* God.

Page 23: ● Jesus, Buddha, and Confucius all taught kindness and mercy. Jesus said, “. . . you shall love your neighbor as yourself.” (Matthew 19:19.) And, “Blessed are the merciful, for they shall obtain mercy.” (Matthew 5:7.)

Students may recall some of Buddha’s teachings from *Four World Views*. Buddha said, “All souls tremble at punishment. All souls love life. Remember that you are like them. Do not kill or cause pain.” And, “Never in the world does hatred cease by hatred; hatred ceases by love.”

Confucius’s “Golden Rule” might also be familiar to the class — “Do not do to others what you do not want them to do to you.”

- Muhammad said that all Muslims were brothers under the bond of Islam. As families aided their members in time of need, Muslims must help their less fortunate spiritual brothers. Giving alms would serve to remind Muslims that they belonged to one spiritual family.

Page 24: ● Jews fast on Yom Kippur, the Day of Atonement. Some Christian groups fast on Ash Wednesday, Good Friday, the vigil of Christmas, during Lent, and on certain special days during the year.

- Students’ opinions on fasting and religion will vary. Some religions teach that fasting disciplines the body, thus making it easier to follow God’s will. Others claim that fasting turns men’s thoughts from the pleasures of this world.

- Muslims would naturally greatly honor Abraham because he was the first prophet to preach the message that there was one, true God.

- Mecca was the center of pilgrimage long before the time of Muhammad. Arabs assembled in Mecca each year to honor the stone-gods kept in the Kaaba.

- Muhammad borrowed the ancient ritual of pilgrimage to the Kaaba and transformed it into a Muslim rite. Inasmuch as people tend to resist change, Muhammad was indeed wise to incorporate some traditional customs into Islam. It made the new religion more familiar and therefore more easily acceptable. Muhammad naturally made some changes in the traditional ritual. He first purified the Kaaba of its idols and then consecrated it to worship of Allah. The pilgrimage to Mecca then became an act of praise and glory to the one, true God.

Page 26: ► Muhammad changed the Arabs’ idea of loyalty to their tribes to loyalty to their brothers in Islam. “Blood brotherhood” was replaced by a “brotherhood of faith.”

- Arabs united by faith in Allah would form the larger group. Muhammad said that all believers, regardless of tribe, must form one nation. Thus, Islam united members of many individual tribes.

Page 27: ● The holy war drew together Arabs from many different tribes to fight the enemies of Allah. This contributed to the weakening of tribal loyalty and the strengthening of the religious bond. Muhammad's victories proved the great power of Allah and the impotence of the old tribal gods.

- Muhammad made war more attractive to his followers by saying that Allah commanded them to fight. He promised them earthly rewards—booty—and a heavenly reward—Muslims killed in battle earned the right to enter Paradise immediately.

► Monotheism is the worship of one God. All three religions are based upon the worship of only one God and are, therefore, monotheistic.

- Judaism, Christianity, and Islam all began in the Middle East, where civilization itself is thought to have begun.

- All three religions hold in common the belief that men must submit their lives to the one true God and prepare themselves for the Day of Judgment by leading good lives and performing good works.

- All the monotheistic religions preach the necessity of good works, prayer, and fasting. Prayer serves to honor God. It also provides an opportunity for the believer to ask for help and guidance and to thank God for past blessings. Fasting disciplines the body and makes it better able to follow God's will. Good works serve to honor God by helping others.



- Judaism, Christianity, and Islam all share many of the same basic goals to worship the one true God and to prepare for the Final Judgment by prayer, good works, and fasting. Christianity differs from Judaism and Islam in its acceptance of the divinity of Christ. Christians and Jews cannot accept Muhammad as the "Seal of the Prophets" or the Koran as the final revelation of faith.

ACTIVITIES



It might be useful for students to investigate further some of the factors that cause the extreme aridity of the Arabian Peninsula. Teachers will need to have on hand a good wall map or world atlas.

First, have students note the location of high land on the peninsula. Next, find out the prevailing winds and their routes over land or water. It should be obvious that the prevailing winds in both summer and winter come from dry areas—the Sahara or Iran and Central Asia. Notice, too, that the high land on the west coast will tend to cause a "rain shadow" for western winds, while the highlands of Oman and Muscat will cause a "rain shadow" for winds from the northeast.

To help students understand the differences or similarities in religious beliefs, print on a transparency or on the chalkboard the following categories: Judaism (J), Christianity (C), Islam (I), and Polytheism (P).

Next, have students pull out of a box statements prepared by the teacher in advance. A suggested partial list follows. (Answers in parentheses are for the convenience of the teacher.)

There is but one God. (J, C, I)

There are many gods. (P)

Angels are God's messengers. (J, C, I)

Our holy book contains the word of God. (J, C, I)

Muhammad is God's Prophet. (I)

Jesus Christ is the Son of God. (C)

Moses and Abraham were God's prophets. (J, C, I)

Jesus was only a prophet. (I)

Men must face a Final Judgment. (J, C, I)

The forces of nature are gods. (P)

We must fast, pray, give alms, and perform good works. (J, C, I)

Instruct students to go to the board or overhead projector and mark an "X" under the category or categories to which their statements apply. Students should be able to explain why they have chosen each category.



Read to the students the following speech by Abu Bekr, Muhammad's oldest and closest companion. This speech was made after the death of Muhammad.

Moslems! If you adored Mohammed, know that Mohammed is dead. If it is God whom you adore, know that He lives on; He never dies. Forget not this verse of the Koran: "Mohammed is only a man charged with a mission; before him there have been men who received the divine message and died."

Ask students what Abu Bekr's speech tells them about how Muslims regard Muhammad. The teacher might also ask again the question discussed briefly in Chapter 1. Why do Muslims resent being called "Muhammadans"?

To help illustrate the life of the nomadic Bedouin read the following poem to the class, or project it on an overhead projector for students to read. It was written by an Arab queen, Maisura, who was disenchanted with court life and longed for her former life in the desert.

The coarse cloth worn in the serenity of the desert
Is more precious to me than the luxurious robes of a queen;
I love the Bedouin's tent, caressed by the murmuring breeze, and standing amid
boundless horizons,
More than the gilded halls of marble in all their royal splendor.

I feel more at ease with my simple crust,
 Than with the delicacies of the court;
 I prefer to rise early with the caravan,
 Rather than be in the golden glare of the sumptuous escort.
 The barking of a watchdog keeping away strangers
 Pleases me more than the sounds of the tambourines played by the court singers.

The teacher might ask students if they think Maisura glamorized the life of the Bedouin. Does she discuss the hardships of desert life? What might some of the hardships of desert life be? How do Bedouin live today?

Have students make a bulletin board, or booklet, containing pictures, or drawings of mosques, minarets, the muezzin's call to prayer, the pilgrimage rites, etc.



Research and report:

Aspects of Muhammad's life and accomplishments

Life in an oasis town (in the seventh and twentieth century)

The Muslim calendar

Political divisions of the Arabian Peninsula today, and the types of government and religion found there

The role of Muslim women today and in Muhammad's time

CHAPTER 2

The Spread of Islam

Text pages 29-47

Within 100 years of Muhammad's death, the Arabs had conquered an empire that stretched from Spain in the west to India in the east. In the conquered lands the Arabs came into contact with the cultural heritages of Greece, Persia, and India. They assimilated elements of these older civilizations and eventually developed a new culture dominated by the Arabic language and the philosophy of Islam. This Islamic civilization, which flourished from the eighth to the twelfth century A.D., left a rich legacy to world civilization in the areas of art, architecture, science, and mathematics.

Text Outline

- The First Caliph
- Islam on the March
- How the Caliphs Ruled the Empire
- The Story of Queen Scheherezade
- The Arabic Language and the Muslim Faith
- The Birth of Arab Culture
- Arab Mathematics and Science
- Arab Art and Architecture
- The Economic Life of the Empire
- The Role of Slaves and Women
- Arab Culture Comes to Spain
- The Arab World Stops Growing

CONCEPTS	OBJECTIVES
<div data-bbox="168 372 235 462" data-label="Image"> </div> <p data-bbox="292 368 702 394">Civilization: its nature, rise and fall</p> <p data-bbox="292 485 630 512">The role of conflict in history</p>	<p data-bbox="780 245 969 271">Questions to be developed*</p> <p data-bbox="780 368 1197 454">What factors contributed to the rise of Islamic civilization? To its decline?</p> <p data-bbox="780 485 1197 544">How did the Arabs acquire their empire?</p>
<div data-bbox="158 604 252 696" data-label="Image"> </div> <p data-bbox="292 604 689 630">Types of government organization</p>	<p data-bbox="780 604 1197 664">What was a caliph? What kind of power did caliphs exercise?</p> <p data-bbox="780 690 1197 749">What was the basis for law in the Arab Empire?</p>
<div data-bbox="162 809 252 901" data-label="Image"> </div> <p data-bbox="292 809 525 835">Exchange and trade</p> <p data-bbox="292 980 559 1006">Types of labor systems</p>	<p data-bbox="780 809 1197 869">How was the economy of the Arab Empire organized?</p> <p data-bbox="780 894 1197 954">What contributions did Muslims make to the economy of Spain?</p> <p data-bbox="780 980 1197 1040">What part did slaves play in the economy of the Arab Empire?</p>
<div data-bbox="158 1099 252 1197" data-label="Image"> </div> <p data-bbox="292 1099 702 1125">Cultural differentiation and contact</p>	<p data-bbox="780 1099 1197 1185">What usually happens when primitive people come into contact with civilized societies?</p> <p data-bbox="780 1219 1197 1279">How did Muslims affect the cultures of conquered peoples?</p> <p data-bbox="780 1304 1197 1364">How were Muslims affected by those they conquered?</p> <p data-bbox="780 1390 1197 1450">How did Islamic culture serve to benefit world civilization?</p>

Behavioral Indications: *Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



Circulation and spatial interconnections

What was the extent of the Arab Empire at its height?

What effects did Muslim conquests have on trade between East and West? On cultural contact between East and West?



The nature and importance of values and their relations to controlling ideas

How did the idea of complete submission to Allah aid the Muslims in their conquests?

How did Islam influence Islamic literature, science, art, and architecture?

BACKGROUND INFORMATION

See pages 120–131 for *Resources*.

THE SUCCESSION

Muhammad had been able to impose the unity of Islam on Arabia's feuding tribes, but his death in A.D. 632 brought the threat of renewed tribal anarchy. Muhammad had left no provisions for choosing his successor. Many newly converted Bedouin tribes felt that the treaties they had made with Muhammad were cancelled by his death. They, therefore, withdrew their support from the Muslim community centered in Medina and asserted their traditional independence.

Muhammad had claimed to be the "Seal of the Prophets." No subsequent Muslim leader could possess his religious powers and prerogatives. Still, many Muslims felt that Islam required a leader with the political and military powers to unite the Muslim community. Faced with the difficulty of choosing a leader with no guidelines from Muhammad, the Muslims followed the only procedure familiar to them. They chose a caliph, or successor, to Muhammad according to the traditional methods for electing a tribal sheik.

Many Muslims felt that the caliph should be elected from Muhammad's family. However, the views of another fac-

tion prevailed. This party favored opening the caliphate to all the leading Arab tribes. Thus, Abu Bekr, one of Muhammad's friends and earliest converts, was elected the first caliph.

The dispute over who was eligible for election to the caliphate resulted in a split in Islam that has persisted to the present day. Those who favored keeping the caliphate in Muhammad's family rallied around Ali, Muhammad's son-in-law, and Ali's descendants. This party was called the *Shi'a*, from *Shi'atu Ali*, meaning "the party of Ali."

In the beginning, the Shi'a differed from those loyal to the caliphate, called the *Sunni*, only in their loyalty to the house of Ali. Later, as Shi'ism spread beyond Arabia, the movement developed into a religious sect with its own doctrines of theology and law. It became the party of opposition in most Muslim lands. Often, groups with social, political, or economic grievances against the caliphate found an outlet for their discontent in Shi'ism.

CONSOLIDATION AND CONQUEST

Abu Bekr's caliphate, which lasted only two years from 632 to 634, was mainly char-

acterized by the suppression of rebellious Arabian tribes. By the time of Bekr's death, not only had all of Arabia been brought into submission, but Muslims had made expansionist moves into Syria, Palestine, and Persia.

Omar, another of Muhammad's early converts, succeeded Bekr as caliph in 634. Under Omar, the Arabs entered on an era of foreign conquest. The Middle East was divided between two great empires in the seventh century: the Byzantine and the Persian. The Byzantine Empire extended into Asia Minor, Egypt, Syria, and south-eastern Europe as far north as the Danube River. The Persian Empire under the Sasanian Dynasty ruled the rich lands of Mesopotamia and Iran eastward to the Oxus River. Both empires had grown weak as a result of constant warfare and internal strife and were on the verge of collapse. Within a few years the small Arab forces overwhelmed the Persians and stripped Byzantium of its choicest provinces. In 636, Arab forces overran Syria and Palestine. Iraq was conquered in 637; Mesopotamia fell in 641; Egypt in 642; Persia in 651. Thus, within twenty years of Muhammad's death, the whole of the Middle East with the exception of Asia Minor was under Arab control. By 715, the Arabs had conquered all of North Africa and Spain. In the east, Arab control extended as far as the lower Indus Valley.

GOVERNMENT AND SOCIETY IN THE ARAB EMPIRE UNDER THE UMMAYYADS

Omar, who had been caliph during the first decade of conquest, was assassinated in 644. After a brief power struggle to determine who would become the new caliph, the Umayyad family emerged the victors. The period of Umayyad dominance lasted for a century—from 644 to 750.

The Arab wars of conquest had not left behind a trail of ruin and destruction. The change from Byzantine and Persian rule to Arab rule was generally welcomed by the

conquered peoples, who had been burdened by heavy taxes and corrupt government administration under their old rulers. Minority Christian groups in the Byzantine Empire had been persecuted by their Orthodox Christian rulers. Popular disaffection with the old imperial powers explains in part the ease of the Arab takeover.

At first, the Arab conquerors remained aloof from their new subjects. They built and inhabited special garrison cities in the conquered territories. They governed the empire through the administrative machinery inherited from the Byzantines and the Persians, and they retained many Greeks, Jews, and Persians in administrative positions. The Arabs even used Byzantine and Persian systems of coinage.

The Muslims were relatively tolerant in matters of religion. Contrary to popular notions, the Arabs did not impose Islam on their subjects by force. Christians and Jews were free to follow their own religions as long as they paid a special tax. The position of the Christians and the Jews in Muslim lands was, according to Prof. Bernard Lewis, "infinitely superior to that of those communities who differed from the established church in western Europe in the same period."¹

Many people in the conquered territories freely converted to Islam—often to escape taxation. In theory, these new Muslims were the equals of their Arab conquerors because they were all brothers in the bond of Islam. In actual fact, during the Umayyad period non-Arab Muslim converts were treated as second class citizens by their Arab rulers. Only Arabs who could prove full descent from one of Arabia's tribes were part of the ruling aristocracy.

Under Umayyad rule, then, society in the Muslim Empire came to be divided into four classes: (1) the ruling Muslims (Arabs), (2) the conquered people who converted to Islam, (3) the tolerated members of the Bible religions who paid special taxes, (4) slaves.

¹Bernard Lewis, *The Arabs in History* (New York: Harper & Row, 1960), p. 94.

THE ABBASIDS

In 750 the ruling Umayyad caliphate was overthrown and succeeded by the Abbasids. The coming to power of the Abbasid house marked a revolution in the history of Islam. The "Arab" aristocracy of the empire was replaced, and the empire conquered by the Arabs became a Muslim rather than an Arab state. The meaning of the term "Arab" broadened to include all those who spoke the Arabic language and professed Islam.

THE ISLAMIC CONCEPT OF LAW

Under the Abbasids, the Islamic concept of government and law reached full development. The Abbasids came to power as religious reformers. To give religious authority to their regime, the Abbasid caliphs sought the support of the *ulema*, a body of religious scholars and jurists. The *ulema* became experts in sacred law and built an elaborate system of legal science that represented Allah's will.

The Arab system of law was based on the Koran and the *Hadiths*, or Traditions. The Koran, as the record of God's direct revelations to Muhammad, formed the unquestioned basis of the religious as well as the socio-political order. Since, however, the Koran was not complete as a code of law, manners, and politics, the *ulema* had to fall back on what Muhammad had said and done as a private person. In the first century after Muhammad's death, the *ulema* collected the *Hadiths*—a vast amount of information about Muhammad's sayings and actions. When even the Traditions did not offer helpful precedents, the *ulema* admitted the use of analogy to decide a difficult question. If analogy also failed, the last resort was the consensus of the community. The *ulema* believed that Allah would not permit the entire community to err.

Islamic law provided a comprehensive pattern for life under God. While in societies such as Greece and Rome, the state

had the supreme power, in Islam supreme power resided in Allah. According to Islamic teaching, government existed to make service to God possible.

According to Islamic theory, legislative power could not be handed over to the government. Law could emanate only from God through revelation. The actual administration of the law was in the hands of civil powers, but the formation of the law was controlled by the *ulema* who had little actual administrative experience. Under the Abbasids, Islamic law hardened into a rigid, positive, all-inclusive system, demanding unquestioning obedience on the part of the believer. Because of its religious-moral basis, law was the conscience of the Muslim community. The moral authority of the law kept Islamic society intact through all fluctuations in the empire's political fortunes. However, Islamic law also contributed to much resistance to change in Muslim lands.

THE ECONOMIC LIFE OF THE EMPIRE

The basis of the wealth of the Arab Empire was an abundance of natural resources. The great irrigated river valleys under Arab control provided ample foodstuffs, and Abbasid caliphs further extended the amount of cultivated land by undertaking large irrigation projects and by draining swamps.

Under the Abbasids, Muslims carried on extensive trade by land and sea. The Indian Ocean became a major artery of world trade. Ships left from such port cities as Siraf and Basra on the Persian Gulf for precarious voyages to India and China. Some of the merchant vessels probably ventured as far as Korea and Japan. Stories of the voyages of the sea captains became a favorite theme of Arabic literature. These tales were invested with romantic exaggerations that have survived in *The Arabian Nights*.

Arab shipping never enjoyed the commanding position in the Mediterranean

that it did in the Indian Ocean. Trade with Western Europe was broken off by the Muslim wars of conquest, but it was gradually resumed by Jewish middlemen who served as links between the Muslim and Christian worlds.

Because of their geographic position, the central cities of the Islamic Empire held a monopoly position in the overland traffic between East and West. Caravans came frequently to cities such as Baghdad and Damascus, and then left along the great trade routes that led to the far corners of the empire and beyond. Muslim towns changed from garrison cities to thriving commercial towns dominated by merchants and artisans. Both ships and caravans returned from their destinations with fortunes in merchandise. From India came spices and jewels; from China, silks and porcelain; from Africa, gold, ivory, and black slaves; from Europe, furs and white slaves.

ARAB CONTRIBUTIONS TO CULTURE

Before the time of Muhammad, the Arabs had hardly any written tradition or formal culture, but they had developed a poetic language of extraordinary richness. Arabic poetry originated among the Bedouin and existed as oral tradition. Long before Arab poetry was written down, it was transmitted from one generation to another by word of mouth.

After the conquest, the Arabic language replaced the native languages of all the subject people. Anyone who wanted to be cultured had to study Arabic. Arabic became the language of learning, culture, and speculative thought; then it became the ordinary language spoken by all imperial subjects.

THE AGE OF TRANSLATION

Islamic culture was a new and original creation formed by the fusion of varied elements of older civilizations with the Is-

lamic outlook on life. Arabic became the instrument of intellectual expression and communication in the new culture. The great Islamic cultural awakening began as a result of foreign influences uncovered in a period of translation. In the first period of translation, which began under the Umayyads, the Arabs received Hellenistic culture almost passively. Their first contribution to the history of thought was the preservation of the knowledge of preceding cultures. The work of translation was systematically organized under the Abbasids. At the House of Wisdom in Baghdad, built by an Abbasid caliph, the translation and study of Greek, Persian, and Indian works was pursued with vigor. The tremendous effort of translation produced a new interest in learning and culture.

ARABIC SCIENCE AND MATHEMATICS

The most important contribution of Arabs to science was their spirit of inquiry and investigation and their emphasis on observation and experimentation. The Arabs were practical men. They were travelers, traders, men of business, men of law. The Greeks had been masters of abstraction, speculation, and generalization. The Arabs, on the other hand, were masters of practical experimentation, of classification and enumeration.

Mastery of Hellenistic science and medicine allowed Arab scientists and physicians to introduce refinements of their own. The Arab physicians enriched the basic contribution of the Greeks by increased emphasis on practical observation and clinical experience. Rhazes (865-925), the greatest physician of the Islamic world, wrote many books on medicine, but his most important book, *The Container*, summed up all the medical knowledge possessed by the Arabs of Rhazes' time, citing all known conclusions and observations of Greek, Persian, and Hindu doctors.

The science of alchemy, which probably originated among the Taoists of China,

reached the Arab world through the trade routes of Central Asia. Arab alchemists discovered several chemical compounds (e.g. aqua regia). They also made improvements in methods of evaporation, melting, sublimation, and crystallization. In the field of mathematics, algebra and geometry were largely Arab developments. The Arabs made algebra an exact science and laid the basis of analytical geometry. The Arabs were the indisputable founders of plane and spherical trigonometry.

ISLAMIC ART

Muslims were forbidden by the Koran to develop representative art; therefore, Muslim artists developed other means of expression. They developed a style of artistic abstraction, in which geometric patterns were intricately interlaced to produce effects of rhythm and grace. Islamic art is also lavish in its use of Arabic inscriptions, especially passages from the Koran. Artists

competed with one another to perfect the beautiful characters of the language and write in a manner worthy of the word of God. The art of calligraphy won prestige from its aim to perpetuate Allah's message to men; even caliphs tried to earn religious merit by meticulously copying the Koran.

Islamic art found perhaps its highest expression in architecture. The mosque was the typical and principal Arab building. The first mosques were rectangular edifices with simple furnishings, but in time they reached a high level of design and decoration. Within less than a century of the building of the first primitive mosque in Medina, all the principal features that distinguish mosques had emerged: minarets, the prayer niche (mihrab), facilities for ablution, etc.

The minor arts also flourished in Muslim lands. Craftsmen became important members of Arab society, especially men skilled in making carpets, leatherwork, glassware, fine textiles, swords, jewelry, metalwork, engraving.

SUGGESTIONS FOR TEACHING

The main objective of this chapter is the understanding of Islamic *culture*. One of the most important ideas is the great opportunity for cultural contact and exchange that existed in the Arab Empire. To illustrate this idea graphically, teachers might show slides of Greek, Persian, and Islamic art and architecture. Students will be able to see, for example, that Arab architecture borrowed the use of columns from the Greeks. Islamic art owes much to the decorative quality of Persian art.

At the same time, however, teachers should be sure to emphasize that although the Arabs were eclectic, their culture was not merely imitative. Islamic culture was essentially Arabic in inspiration. Many of the same slides of art and architecture can be used to show this aspect of Islamic culture. For example, although the Arabs adopted Greek columns for some of their mosques, the floor plans were patterned after that of the Kaaba in Medina. It would be difficult to find anything resembling Greek sculpture in Islamic art. The decorative quality of Persian art might have inspired Muslim artists, but Islamic art is unique in its adaptation of quotations from the Koran and use of geometric designs.

NOTES ON QUESTIONS

- Page 30: ● In *The Human Adventure*, we have termed those who live on the edge of civilization, *barbarians*. In order to acquire the benefits and luxuries of civilization, barbarians often overran the advanced societies close to them. However,

the conquerors, in turn, found themselves “conquered” by the superior culture of the civilized society, and usually desired to adopt ways of the civilized society.

- Students have studied several examples of this continuing ebb and flow of civilization in *The Human Adventure*. For example, the Sumerians, who had reached a high level of civilization were overrun by the Akkadians, who were militarily stronger but culturally weaker than the Sumerians. Sumer ceased to exist as a political entity, but much of Sumerian culture was absorbed or adapted by the Akkadians, and later the Babylonians.

Greece was overrun by the Macedonians, who became Hellenized, and then, under Alexander, turned Greek culture eastward. The Romans, too, fell captive to the rich Hellenic culture found in the lands they conquered. The Arabs offer a further illustration of the ebb and flow of civilization. The Arabs were barbarians in relation to the Persians and Byzantines. After overrunning the two empires, the Arabs soon adapted to the ways of civilized men. A new culture (Islamic culture) arose, which absorbed elements of the old and enriched it to form a unique civilization.

- Page 33: ● From an examination of the map, the students should see that the Arabs conquered the Middle East (with the exception of Asia Minor); Central Asia to the lower Indus Valley; all of northern Africa; and the Iberian Peninsula in Europe. This entire area had never been united in one empire before. Alexander’s conquests had carried Greek and Macedonian soldiers to the Indus, but, in North Africa, Alexander had conquered only Egypt. He never conquered Spain. The Romans conquered more European lands than did Alexander or the Arabs, but Roman dominion never extended far into the Middle East, let alone Central Asia. Thus the Arabs brought a new combination of lands under the rule of one empire.

- One of the most amazing facets of the Arab conquest was how thoroughly the areas under their control became “Arabized” and “Muslimized.” Students should see from a comparison of the maps that all the lands conquered by the Arabs by A.D. 732, with the exception of Spain, are Muslim today. Some small sections of the Middle East today (e.g., Israel) are generally non-Muslim.

- Page 36: ● The story of Scheherezade illustrates the caliph’s power of life and death over his subjects. The power of the caliphate developed to such a degree because of the combined political and religious nature of the office. To oppose the caliph meant opposing not only the political authority, but the religious authority as well.

According to the story, women had no say in their fate and no apparent rights. They were subject to their fathers and husbands even to the point of death. This was a later development in Islam and was at variance with Muhammad’s instruction about the treatment of women.

In Muslim countries today the process of emancipation of women is well underway.

- Page 38: ● If the learning of the past were not preserved, then succeeding generations would lose the benefits of the great ideas of the past. Students should realize

how different their own lives would be if they did not have the benefit of all the advances in social science, science, technology, philosophy, art, architecture, etc., made by man in previous ages. Have them recall the immense difficulties and problems encountered by men in early civilized societies.

- A good translator should know intimately the language from which he is translating. He should also be familiar with the subject matter of the document and with the culture in which it was written. It is all too easy to misunderstand and distort foreign ideas or statements.

Page 39: ● The *sifr* was important because it “kept the rows.” It was used as a placeholder to indicate the absence of a quantity. The position of a digit determines its value. Thus in the Hindu-Arabic system of numerals, 106 means 1 one hundred, no tens, and 6 units.

Before men invented the zero and the positional system of numbering, computing large numbers was very difficult and inaccurate. The Hindu-Arabic, or base ten numeral system, allowed man to easily compute numbers as large or as small as he wished. Test this proposition by adding up Roman numerals.



- The Muslim doctor correctly inferred that the same forces, or agents, that rotted meat would also hinder the healing of wounds. Today we know that these agents are bacteria, but the Muslim doctors were not aware of this.

Page 40: ► Alchemy was important because it encouraged men to test and experiment. In the process of testing, alchemists discovered many new chemicals and, thus, the importance of further experimentation. The information and observations gathered by alchemists formed the basis of modern chemistry.

- The modern method of scientific investigation is similar to the procedure used by Arab alchemists—i.e., testing and observing, recording results, drawing conclusions, and retesting.

- Muslims became interested in studying the natural world after learning the ideas of the ancient Greeks. The Greek interest in the natural world offered a contrast to the Judaic tradition and to Oriental cultures and religions.

Page 42: ● Pre-Islamic Arabs had worshipped certain natural objects, such as stones, wells, etc. Muhammad probably feared that the Arabs would relapse into polytheism if Islam permitted representative art.



The Second Commandment of the Old Testament stipulates: “You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them. (Exodus 20:4-5). Muslims and some Jews interpret this Biblical injunction quite literally. Most Christians, on the other hand, see the Second Commandment as a proscription against worshipping idols, not as a prohibition against portraying natural objects in representative art.

- Ancient Greek sculpture and some Christian art are highly representative in portraying the human body and other natural objects. Muslims feel that in creating such art the artist attempts to share in the glory of creation—glory which belongs to Allah alone.

Page 43: ● Water and vegetation are extremely scarce on the Arabian Peninsula and are, therefore, highly regarded by the Arabs.

- Mattresses, pillows, ovens, frying pans, and chess, all part of ancient Persia's legacy to the Arabs, are still used by us today.
- Paper was more plentiful than other materials previously used for writing. It was cheaper and easier to circulate. This contributed to a more rapid spread of knowledge.

Page 44: ● The central geographic location of the Arab Empire gave the Arabs a monopoly of almost all the overland trade between East and West. The Arabs also dominated the sea route to the East. The Indian Ocean became an Arab lake, giving the Arabs control over the sea trade with East Africa, India, Ceylon, and China. Arab lands bordered the Mediterranean, and, as long as the Arabs kept tight control over their empire, they were in a position to dominate trade in that area also.

- It was extremely difficult for Europe to trade directly with China and India. A sea route from Europe to the East was unknown. Even if such a route had been known, Europe was not economically and politically organized enough to carry on such an extensive trade.

Alternate overland routes to China, such as the famous "Silk Road," did exist, but they were often difficult and hazardous routes. The Arab Empire, on the other hand, provided the internal order and security necessary for the conduct of trade.

- ★ Sinbad's adventures reflect the trading spirit of the Arabs, with interesting sidelights on the popular culture of the time.

?

- Students should recall that in classical Greece and Rome many slaves performed backbreaking manual labor. In Rome, especially, slaves served as laborers on large estates, as workers on public buildings, on Roman galleys, etc. Numerous slave rebellions against these brutal conditions occurred in Rome. Students might be familiar with the uprising of Roman slaves under Spartacus in 73 B.C. However, in both Greece and Rome, domestic slaves were well treated.

Slaves probably occupied a much better position in the Arab Empire, although there are a few notable exceptions to this rule. In the Arab Empire, slaves served primarily as domestic servants and in the army. Military slaves, called *Mamluks*, later formed a privileged caste and held important positions in the empire's administrative machinery.

Page 46: ● The changes described were primarily economic in nature. After the initial shock of Arab invasion and conquest, the Muslims made significant contribu-

tions to Spanish life. Indeed, the presence of Muslim learning and culture contributed to the revival of civilization in Spain.

- The collapse of the Roman Empire brought a general decline of civilization in Western Europe. Due to the disruption caused by the barbarian invasions, much of classical learning was lost or scattered and the political unity of Western Europe destroyed.

The second part of this question involves a value judgment on the part of students, therefore their answers will vary. Certainly in the areas of science, medicine, mathematics, the utilization of Greek, Roman, Persian, and Indian ideas, and in political and economic organization, the culture of Muslim Spain surpassed that of Western Europe. In the areas of art, architecture, and literature, however, preference for either the early Christian or Islamic is almost purely subjective. Most students will probably be drawn to Christian art because it is more familiar to them.

- Although Muslim rule in Spain was fairly tolerant and often beneficial to the Spanish, the Muslims were still the conquerors, and the Spanish their subjects. Islam was an alien faith. In many instances, the Muslim conquerors had seized Spanish land for their own use, turned Spanish churches into mosques, etc.
- The Arabs preserved the great bulk of classical learning for Europe through their translation of Greek and Roman works into Arabic.
- Paper, which was of Chinese origin, reached Europe through Muslim Spain. Translation of Greek works was an Arab contribution passed on to Europe. Chemical methods were emphasized by the Arab alchemists after contact with Greek, Hindu, and Chinese ideas. Hindu-Arabic numerals, and zero as a placeholder, were passed to Europe through the Arabs, who had borrowed from the Hindus. Elaborate patterns for decoration in art and new crafts were Arab innovations. The control of disease and the notion that men should investigate the natural world were originally Greek ideas, which the Arabs expanded through observation and practical experiments. Christianity, polytheism, Roman books and poems, and automobiles were hardly Arab innovations. Greek naturalistic art was rejected by the Arabs because of Koranic prohibitions.

Page 47:



- When a culture stands still, it becomes rigid, complacent, and incapable of meeting the challenge of change.
- People can also learn from each other through trade and travel and writing or other forms of communication.
- The Romans conquered the Greeks, and they adopted the whole pantheon of Greek gods. Later, Christianity, the religion of a persecuted minority in the Roman Empire, became the official religion of the state. The barbarians who invaded the Roman Empire adopted Christianity. The Manchu conqueror of China adopted Chinese culture and beliefs.

ACTIVITIES

- ? Read to the class the following excerpt from a letter sent by Caliph Omar to one of his governors. Ask students if they can tell how the political and religious responsibilities of Muslim rulers were intertwined.

People often dislike their rulers. I trust in Allah that you and I are not overtaken by this dislike or by hatreds conceived against us. See that the laws are carried out even if it be for only one hour in the day. And if two matters present themselves to you, the one godly and the other one worldly, then choose as your portion the way of God. For the present world will perish, but the other world remains. Strike terror into wrongdoers. Visit the sick among Muslims, attend their funerals, open your gate to them and give heed in person to their affairs, for you are but a man among them except that God has given you the heaviest burden.

Have students collect pictures of Islamic art and architecture to include in booklets, or for display in the classroom. Save these for comparison with pictures of Christian artwork, which students might collect when studying the next chapter.

Students might form committees to plan dramatization of an adventure of *El Cid* or a tale from *The Arabian Nights* for class presentation.

Have students bring current news items of events in Arab countries for display and discussion.

- ? Topics for debate or discussion:

In what ways did the Arabs' religion help them to become conquerors?

Compare the expansion of Islam with the spread of Christianity. What part did beliefs play in the methods used to expand?

In what way is a common language important in uniting a large area? Imagine what might happen in the United States if everyone spoke the language of his ancestors. What languages would be spoken? What difficulties would arise in communication? In government?

- ? Research and report:

The Arabic language

Arabic numerals

Life under the reign of a particular caliph

Arab alchemy

The Arab occupation of Spain

Education in a modern Arab country

54 / MEDIEVAL CIVILIZATION

The following words come from Arabic. Make a list for the students. Have the students say these words aloud in a low, soft singsong tone to get some idea of what Arabic sounds like.

admiral
albatross
algebra
almanac
amber
artichoke
atlas

average
chemistry
cipher
coffee
giraffe
lemon
magazine

mummy
muslin
myrrh
orange
saffron
sash
satin

sequin
sherbet
sofa
sugar
syrup

CHAPTER 3





African Kingdoms

Text pages 49-63

From the eighth to the sixteenth century A.D., a series of large and wealthy kingdoms, founded by indigenous African peoples, flourished in West Africa. The great wealth of these kingdoms was based on their control of trade with North Africa; their political power rested on their military superiority. Trade brought Africans of the Western Sudan into contact with the ideas of Islam, which subsequently modified the religious, political, and social institutions of Sudanic society.

Text Outline

Natural Environment of the Sudan
 Why the Trading Kingdoms Grew in the Western Sudan
 Ghana and the Trade in Gold and Salt
 Government in Ghana
 How the King Controlled the Gold
 The Twin Cities of Kumbi
 Muslim Influence and the Downfall of Ghana
 Sundiata – The Founder of Mali's Empire
 The Reign of Mansa Musa
 The Decline of Mali and the Last Sudanese Kingdoms

CONCEPTS	OBJECTIVES Questions to be developed*
 <p data-bbox="333 384 588 409">Physical environment</p> <p data-bbox="333 532 427 558">Regions</p> <p data-bbox="333 620 514 645">Human ecology</p>	<p data-bbox="822 384 1243 435">What are the natural features of the Sudan? What is its climate?</p> <p data-bbox="822 473 1229 498">What are the resources of the area?</p> <p data-bbox="822 532 1243 584">What makes the Sudan a unique physical and cultural region?</p> <p data-bbox="822 620 1243 705">How did the natural features of the Sudan influence the economic and social life of the Sudanic peoples?</p> <p data-bbox="822 739 1243 824">How did the Sudanic peoples use the resources of the Western Sudan?</p>
 <p data-bbox="333 884 743 910">Civilization: its nature, rise and fall</p>	<p data-bbox="822 884 1243 970">What were the factors involved in the rise of the African kingdoms of Ghana and Mali?</p> <p data-bbox="822 1004 1193 1029">Why did the kingdoms decline?</p>
 <p data-bbox="333 1093 749 1144">Types of governmental organization</p>	<p data-bbox="822 1093 1243 1144">How were the Sudanic kingdoms ruled?</p> <p data-bbox="822 1178 1243 1238">Did Islam influence the government of the Sudanic kingdoms?</p>
 <p data-bbox="333 1298 739 1323">Cultural contact and differentiation</p>	<p data-bbox="822 1298 1243 1383">How did the African kingdoms come into contact with other cultures?</p> <p data-bbox="822 1417 1243 1468">How did Islam influence the Sudanic kingdoms?</p>

Behavioral Indications: *Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



Exchange and trade

How important was trade in the economy of the Sudanic kingdoms?

How did trade influence the government and society of the West African kingdoms?

What was “silent barter”? Why did it develop?

Government and the economy

How did the king of Ghana control the economy of his kingdom?

Labor-management relations

How were slaves treated in African societies?

How did African slavery differ from slavery in the New World?

BACKGROUND INFORMATION

See pages 120–131 for *Resources*.

THE EMPIRES OF THE WESTERN SUDAN

During the period from the eighth to the sixteenth century, a series of vast and wealthy empires flourished in the Western Sudan. The term “Sudan” comes from the Arabic words *Bilad es Sudan*, which mean “Land of the Blacks,” and it includes the entire grassland area south of the Sahara and north of the equatorial forest that runs across the middle of Africa. The empires were established by the indigenous African peoples, who probably learned the skills of military conquest and rule from their contact with North Africa.

Information about such West African empires as Ghana, Mali, and Songhai comes from archaeological evidence, oral traditions, and the writings of geographers and historians of the medieval Islamic world. Some of the Arab travelers visited the states they described. Others based their accounts on what was known in North Africa, which had continuous trans-Saharan contacts with the Sudan.

All Sudanic states followed much the same pattern of rise and decline. The

people of the Western Sudan were organized into tribal and kinship groups. Eventually one tribe grew powerful enough to expand its domain at the expense of other weaker tribes. Superiority in weapons and military technique usually contributed to the victory of the conquering tribe. Iron was mined and worked in the Western Sudan from about the first century A.D. The ruling tribes in the Sudanic empires were often those who had the knowledge and economic and social organization to mine iron and fashion iron weapons. The wealth of these empires was based on their control of trade, primarily in gold, with the Muslim states of North Africa.

The Sudanic empires were very large at their height. Mali, for example, ruled an area as large as that of Western Europe. However, the empires often declined as quickly as they rose. Their strength depended on the maintenance of strict military rule over the conquered peoples. As the rulers of the empires conquered more and more territory, their military control became less and less effective. The empires simply grew too large to govern.

The heterogeneous nature of the con-

quered peoples also thwarted the growth of truly unified states in the Western Sudan. The customs and languages of the people were different from those of their rulers. The relation between ruler and subjects was based chiefly on the payment of tribute. The decline of an empire was signaled when its subjects began to refuse to pay tribute to the ruler.

THE KINGDOM OF GHANA

Ghana is the first of the great West African Sudanic states about which there is any detailed knowledge. Tradition dates the founding of ancient Ghana as early as the third century A.D., but it was not until the eighth century that Ghana came within the sphere of Muslim observation. Arab sources provide the first written mention of Ghana. It was described as a "land of gold," governed by black people. The Soninke, a Mande-speaking African people, ruled the empire.

Ninth- and tenth-century sources provide additional information about Ghana's commercial renown. Merchants in Ghana controlled the Sudanese traffic in goods. They traded gold and slaves obtained in the south for salt, copper, cloth, and dried fruit brought by caravans from the north. The slaves were taken from tribes that lived on the southern fringe of the empire. The gold came from Wangara, an area just outside the political control of Ghana. The gold was exchanged for salt and other articles by a barter system known as "silent barter," described in the pupil text.

At its height in the tenth century, the power of Ghana extended over a 200-mile radius, but Ghana did not maintain its predominance in the Western Sudan. In the tenth century, some Berber tribes were converted to a fanatically puritanical sect of Islam. They waged a holy war against the "pagan" peoples of the Sudan. In 1076,

Ghana was overrun by these Muslims (Almoravids). Thereafter it declined. By the thirteenth century, Ghana was too weak to maintain its independence. It was eclipsed by the rising power of Mali.

MALI

In the middle of the eleventh century, the rulers of the small kingdom of Kangaba were converted to Islam. Kangaba, located near the modern city of Kangaba in the Republic of Mali, was inhabited by the Mandingo, another of the Mande-speaking group of people. In the thirteenth century the Mandingo king, Sundiata, developed a powerful army and began to expand his kingdom at the expense of his neighbors. By the end of Sundiata's reign, Mali began to replace Ghana as the richest and most powerful state in the Western Sudan. It reached its peak of power and size in the fourteenth century during the reign of Mansa Musa (1307-32), which is described in the pupil text.

After the reign of Mansa Musa, Mali fell into decline. Indeed, Mali ultimately became a vassal chiefdom of Songhai. From the fifteenth century on, the Songhai Empire was constructed on the ruins of the old empire of Mali. (For a discussion of the empire of Songhai and also the Central Sudanese kingdom of Kanem-Bornu, see *Notes on Questions* pp. 62-63.)

After the sixteenth century, no vast empires on the model of Ghana, Mali, and Songhai were again established in the Western Sudan. By that time, Europeans had established themselves on the West African coast and had begun to carry on a lively trade in firearms, slaves, and gold with the new states that grew up close to the coast. When control of West African trade passed from the peoples of the Western Sudan, so did their political power.

SUGGESTIONS FOR TEACHING

Begin with map activities designed to acquaint students with the natural environment of the Western Sudan. Be certain that students do not confuse the geographic re-

gion, Western Sudan, with the modern country, the Republic of Sudan in East Africa. Have students collect, for classroom display, pictures of the landforms, the villages, the cities, and the people of the Western Sudan today.

Stress the high level of civilization reached by West Africans during what were the “Dark Ages” in Europe, and the concept of culture contact and differentiation. Muslims from North Africa were unable initially to conquer the West African kingdoms. However, after centuries of peaceful contact with North Africa through trade and travel, much of the Western Sudan became Muslimized. Review some of the controlling ideas of Islam and other examples of culture contact studied in *The Human Adventure*: e.g., Arab contact with the civilizations of Greece and Persia; Greek influence on Rome; the blend of Persian and Greek ideas in Hellenistic culture; etc. Consider, finally, the concept of the rise and decline of civilizations.

INTRODUCTORY INQUIRY ACTIVITY

? Have the students examine a map of Africa prior to answering these questions:

1. What areas did the Muslims conquer during the Middle Ages?
2. What physical barrier separated North Africa from the rest of Africa?
3. What races lived around the Islamic Empire?
4. What did the Muslims of North Africa have to offer the people who lived to the south?
 - a. Religiously
 - b. Politically
 - c. Economically
5. Do you know of anything that the people who lived south of the Muslim lands had to offer in return?

On the basis of the answers to these questions, have the students form an hypothesis about the people south of the Sahara and their relationship with Muslim lands. The hypothesis should be written down, because it is likely that the students will know little or nothing about the history and culture of the African kingdoms and how they interacted with the Muslim world. After they study the chapter, have the students compare and contrast their hypothesis with their new knowledge.

NOTES ON QUESTIONS

- Page 50: ► Both the Senegal and Niger Rivers are located in the Western Sudan. The Senegal River flows northwest into the Atlantic Ocean. The Niger first flows in a northeasterly direction, then turns and flows southeast into the Atlantic Ocean.
- Page 52: ► The term Western Sudan refers to the entire savanna area between the southern boundary of the Sahara and the equatorial forests on the West African coast. The three kingdoms controlled approximately the same area in the Western Sudan.
- Page 53: ● The boundaries of the kingdoms overlap because the kingdoms succeeded each other in time, first Ghana, then Mali, and lastly Songhai. Each successive kingdom generally took over much of the area of the previous ruling kingdom.

- The Sahara acts as a barrier between the Western Sudan and North Africa.
- The Niger with its tributaries and the Senegal were the rivers most important to the African kingdoms.
- The kingdom of Ghana was located approximately 2,400 miles from the Nile River and about 1,600 miles from the North African coast.

Page 54: ● The middleman's profit is made by selling goods at a higher price than he buys them. To make a profit, the king of Ghana merely had to tax the traders for the privilege of passing through his kingdom. Merchants of Ghana could also trade with the natives of Wangara for gold, and then resell the gold at a higher price to Arab merchants.

- To us, gold is costly because it is in scarce supply. Salt is cheap because we have an abundant supply of it. To the natives of Wangara, the situation was just the opposite. They had an abundant supply of gold, but they needed salt for their diets and to preserve their food.
- The modern nation of Ghana lies far to the south of the ancient kingdom of Ghana. Kwame Nkrumah, first president of modern Ghana, chose that name for his country to remind people of Africa's ancient glory.

Page 55: ● To *barter* means to pay for goods and services with other goods and services rather than with money. Bartering usually is not done silently. There is often much haggling over the quantities and relative values of goods. Barter works in primitive societies, such as among the natives of Wangara, where the people do not need or use a wide variety of goods, but as a society becomes more complex, barter becomes a cumbersome trading process. Money provides a convenient, agreed upon medium of exchange. It allows a trader to *sell* his goods to a trading partner and use the money to *buy* the goods he needs—goods that his original trading partner might not have.

- Salt was used as money in many Sahara towns. Like gold coins, a particular size or weight salt slab had a certain agreed upon value. The slabs then circulated as money. Among the Wangara people, salt was a "good." It had no agreed upon value. The amount of gold the people of Wangara traded for the salt fluctuated with their need for it.

Page 56: ► *Civilization* implies surplus product, or capital, a complex division of labor (resulting in an ever-increasing stream of goods and services), and cities as centers of manufacture and trade. Such a society is able to support classes with the leisure and security to develop the arts and sciences.

?

- In Sumer, the first civilization arose when men mastered the technique of irrigated agriculture and so obtained a surplus product. This meant that people could be spared from the work of food producing. They could build cities, or dig irrigation canals (that is, produce capital goods). The division of labor became complex; classes arose (scholars, priests, nobles, merchants, town workers, farm workers); government became complicated, supported by taxes;

the wealth of the society had to be defended by professional armies; the economy encouraged trade and invention of new techniques of production, transportation, and communication (e.g., writing).

Historians generally believe that civilization was diffused from Sumer, rather than “invented” separately in other cultures (a possible exception might be the Amerindian civilizations—Maya, Olmec, etc.). Barbarians invaded civilized societies and copied or took over their institutions; or travelers or colonists spread the basic ideas—to Egypt, to the Indus Valley, to northern China, to the rain-watered lands of Asia Minor, etc. The Islamic Empire is a clear example of barbarians conquering civilized societies and taking over the institutions of civilization. The Islamic Empire, too, used its location as middleman in trade to increase its economic surplus.

In the case of Ghana, no doubt travelers and invaders brought word of the institutions of civilization from North Africa and Egypt. Then the surplus wealth from agriculture and trade became the basis on which a civilized society was built.

Page 58: ★ The rulers of ancient Sumer were priest-kings who interceded with the powerful gods of nature for the Sumerians. Alexander the Great was regarded as a god in the eastern provinces of his empire where the tradition of emperor-worship was strong. Roman emperors, such as Nero, Caligula, and Domitian, encouraged the cult of emperor-worship in the later Roman Empire.

- Gold is highly valued because of its scarcity. If too much gold is available, then its value drops.

★ *Inflation* means an increase in the amount of money in circulation. Similar to the case of much gold being available in Ghana, an inflated currency results in a fall in the value of money and a corresponding rise in the price of goods.

Page 59: ★ In early African slavery, as in slavery in Arab lands, the element of racial superiority on the part of the slaveholder was missing. In African societies, slaves were usually members of tribes who had the misfortune of being on the losing side in a tribal war. They could often earn their freedom or intermarry into the conquering tribe. They were not often mistreated. This presents a marked contrast with Negro slavery in the New World. There, Negroes were considered members of an inferior race. It was extremely difficult for Negro slaves in the United States, for example, to work for or buy their freedom. If they did, they were an anomaly in American society—there was simply no place for them in the social structure. American Negro slaves were frequently badly treated and sold away from their families.

Page 60: ● *Barbarians* have been defined as those who live on the fringes of civilization and are aggressive, envious, or imitative in their relation to civilized societies. The Berbers lived a nomadic and subsistence type of existence in the Sahara and were probably considered barbarians by the more civilized society of Ghana.

- Students have encountered this concept before in studying the fall of the Roman Empire and other previous empires. The Berber invaders could not

have toppled the better organized kingdom of Ghana from the outside if Ghana had not been weakened internally. The empire was overextended. The king had allowed his governors to establish their own political authorities in the provinces. The king had probably also devoted more time to his court and less time to his army and his duties as war chief. Wealth and luxury may have made the Ghana people “soft.”

Page 61: ● Islam might have been forced upon the people of Mali by their Berber invaders. More likely, many people of Mali adopted Islam because of their years of peaceful contact with Muslim traders from North Africa.

- The Islamic concept of law and government might certainly influence the structure of the society of Mali. Students saw how such religious-social-political institutions as the caliphate and the *ulema*, the body of Muslim lawyers and scholars, developed in Muslim lands. Note also the Islamic idea of holy war to conquer and perhaps convert the infidels. Almsgiving, the abhorrence of idolatry, ideas of equality and brotherhood of believers would also influence the culture of Mali.

Page 62: ► The route was probably about 2,600 miles.

- Muhammad commanded all Muslims to make at least one pilgrimage to Mecca. Muslims believe that Allah commanded Abraham to build the Kaaba in Mecca, and it is therefore considered a holy place.
- A *kingdom* is a government or state headed by a king. The word *empire* usually implies a state uniting several territories under one ruler. An empire covers a larger area than a kingdom.
- In *The Human Adventure*, students have seen that internal and external factors often figure in the decline of a civilization. Ghana's fall was hastened by attacks from nomadic Berbers. Mali's empire disintegrated more from within. Both empires shared several intrinsic weaknesses. Both were composed of conquered peoples often different ethnically and linguistically—people with customs and traditions different from those of the ruling tribe. Both Mali and Ghana were overextended—“they had become too large to govern.” The central government had lost control of provincial officials who attempted to carve out little empires of their own. Education and wealth, derived particularly from trade contacts with North Africa, might have caused the conquered peoples of both empires to resent their subject status. They resented, for instance, having to pay tribute and taxes to the conquering tribe.

Page 63: ★ In 1335 the Songhai people living near what is the modern city of Gao in the Republic of Mali, revolted against the empire of Mali. Gao had been an important trading town in the empire, on main caravan routes between North Africa and the Western Sudan. Most of the merchant and ruling classes of Gao and its dependencies had become Muslims, probably from their long contact with North Africa.

In the middle of the fifteenth century, Sunni Ali (c. 1464–1492), the ruler of the Songhai, formed an army and began to expand his kingdom at the ex-

pense of his neighbors. Sunni Ali was a Muslim at least in name, but he allowed his army to plunder and persecute Muslim and non-Muslim alike in his ruthless wars of expansion. Many Muslim scholars living in places such as Timbuktu fled rather than accept his rule. Sunni Ali's cruel methods did, however, produce results. In his lifetime, he conquered an empire vaster than either Ghana or Mali.

After Sunni Ali's death, his throne was seized by one of his generals, Askia Muhammad, known in West African history as Askia the Great. Askia Muhammad, a devout Muslim, immediately turned to organizing and consolidating his kingdom according to Muslim doctrine and practice. He established a regular army and a uniform system of law in his realm. He also developed an honest and efficient Muslim civil service to administer his provinces and run the central government. Askia Muhammad devoted a great part of his personal fortune to encouraging art and Muslim scholarship in his empire. Cities such as Walatu and Timbuktu again became great centers of Muslim learning in the Western Sudan. In the latter part of his reign, Askia Muhammad made a pilgrimage to Mecca which rivaled Mansa Musa's pilgrimage in its splendor.

At the beginning of the sixteenth century, the aging Askia Muhammad was overthrown by a conspiracy of his sons. The subsequent history of Songhai is marked by numerous quarrels over the succession and fairly rapid internal decline. The empire was weakened externally by attacks from armies sent out by the sultan of Morocco, who hoped to wrest control of the trade in gold and salt from Songhai. At the Battle of Tondibi in 1590, the Moroccans decisively defeated the Songhai and the empire fell.

- ? ★ The kingdom of Kanem, centered in the present-day province of Kanem in southwestern Chad, began to develop in the eighth or ninth century A.D. Kanem was the Central Sudanese counterpart of Ghana, Mali, and Songhai. Its wealth and power were built upon trade and commerce. It, too, adopted Islam from its North African trading partners.

By the eleventh century, Kanem was important enough to have direct caravan routes to North Africa and Egypt. Its power came to extend in the thirteenth century as far as Bornu, a region southwest of Lake Chad in present-day Nigeria. Then came a period of decline. Kanem was attacked and conquered by nomadic tribesmen from the north and the ruling dynasty was forced to move its capital to Bornu.

In the late sixteenth century, a strong and capable *Mai* (or king), Idris Alooma, succeeded to the throne in Bornu. He improved and strengthened his army with the help of military equipment and instructors imported from Turkey. Idris Alooma was subsequently able to reconquer Kanem and extend his empire to the north and west. The dynasty and government of Kanem-Bornu existed until it was overrun by Fulani invaders from West Africa in the nineteenth century.

ACTIVITIES

Draw a large map of West Africa for classroom display, indicating the important natural features and modern political boundaries. Students should shade in the area known as

the Western Sudan. This will enable them to see which modern African nations are heirs to Sudanic and Islamic cultural influence. On the same map students might trace some of the caravan routes to North Africa.

Have several students make a time-line graph for classroom display showing the rise and decline of Ghana, Mali, and Songhai. Students should indicate the dates of the high point of each kingdom's civilization, important rulers, events, etc.

Teachers or students might collect slides or photographs of traditional West African art for a slide presentation or bulletin-board display for the class. The art of Ife and Benin will give students a good indication of the level of artistic achievement in West Africa c. the twelfth to the thirteenth century A.D. Teachers should point out that Ife and Benin were West African forest states located to the south of the Sudan in what is modern Nigeria.

Have students do research to discover the products of modern West Africa. West Africans have traded some of these products since ancient times. Which ones are they?

? Topics for further research:

Muslim influence in modern West Africa

History of slavery in African societies

Life in modern Chad, Senegal, Mali, and Guinea

The influence of African art on modern European art—especially upon such artists as Picasso, Braque, and German expressionists such as Kirchner, Nolde, etc.

CHAPTER 4

The Rise of Latin Christendom

Text pages 65-83

The fall of the Roman Empire in the fifth century A.D. and successive waves of barbarian invasion caused a breakdown of civilization in Western Europe. During these "Dark Ages," lasting from the fifth to the tenth century, new types of social, economic, and political arrangements evolved in Western Europe to meet the problems of local defense and subsistence. These arrangements, termed "feudal," have arisen in other parts of the world in response to conditions similar to those faced by Europeans during the Dark Ages.

Text Outline






The Dark Ages and the Problem of Defense

The Knight—A New Kind of Defender

The Feudal System—A New Way of Life

The New Agriculture

The Manor

CONCEPTS	OBJECTIVES Questions to be developed*
 <p>Regions</p>	<p>What was the extent of Latin Christendom? What made it a distinct cultural and geographic region?</p>
 <p>Periods of history</p> <p>Ebb and flow of civilization</p>	<p>When were the "Dark Ages"? Why was this period in European history called the Dark Ages? What does the word "medieval" mean?</p> <p>What happened to Western Europe after the fall of Rome? How did people survive and bring civilization back?</p>
 <p>Types of government organization</p>	<p>What was the feudal system? How and why did it develop? How did it help bring law and order?</p>
 <p>The importance of invention and technological progress in relation to man's standard of living</p> <p>Economic organization and labor systems</p>	<p>How did the invention of the moldboard plow affect agriculture in Western Europe?</p> <p>What inventions helped Europeans solve their problems of defense?</p> <p>What was the manorial system? How and why did it develop?</p>
 <p>Classes and other groups in society</p>	<p>What were the different classes in feudal Europe?</p> <p>What were their privileges and duties?</p>

Behavioral Indications: *Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.

BACKGROUND INFORMATION

See pages 120-131 for *Resources*.

INTERPRETING THE MIDDLE AGES

Medieval European culture is often characterized as having no influence on modern Western civilization and no relevance for contemporary man. Nothing could be further from the truth. The very representative governing institutions that people in many parts of the world enjoy today were the inventions of the medieval church and medieval feudal system. Ideas of marriage, romantic love, and respect for women which have been strong features of Western culture are largely the products of medieval Europe.

The study of medieval feudalism is also valuable. The word "feudal" defines a whole set of social, political, and economic arrangements adapted to certain historical conditions. Other areas of the world have, at different stages in their development, experienced conditions similar to medieval feudalism.

Another erroneous impression about the Middle Ages in Europe is that they were a period of extreme slowness of change—that people were sunk in the ruts of habit and fixed dogma. Such was not the case, however. From the eleventh century onward, change, growth, experimentation, intellectual ferment, technological development, travel, trade, wars, new political units, advances in government and administration, new creative literature in new languages, and dozens of other new things and kaleidoscopic changes marked Latin Christendom. The restless quality of Western civilization was evident long before the Italian Renaissance and the German Reformation and the great discoveries of the fifteenth and sixteenth centuries.

THE DARK AGES

The "Dark Ages" were a product of successive, disruptive barbarian invasions. The first wave coincided with the collapse of

the Roman Empire in the West and brought, gradually, the settlement of barbarians in Western Europe: Angles, Saxons, and Jutes in England, Saxons and Franks in Germany and France, Goths in Italy, Goths and Vandals in Spain (and North Africa). Huns appeared and retreated in Eastern Europe, to be followed by other raiders from Asia.

In the eighth century A.D., the Arabs invaded Europe from North Africa. They pushed up through Spain and into southern France. The Arab advance was finally halted at the Battle of Tours in 736, but the Arabs retained control of Spain.

The third wave of invaders brought the darkest period of all. Beginning in the ninth century, Viking raiders from Scandinavia and Hungarian horsemen from Central Europe destroyed the new empire founded by Charlemagne. The remnants of civilization in Western Europe seemed about to disappear. Even Celtic (Irish) Christian culture, which had flowered in the fifth and sixth centuries, was shattered by the Vikings. The Latin Church, too, reached its lowest ebb of weakness and corruption in the ninth and tenth centuries.

THE REVIVAL OF CIVILIZATION
(900-1050)

Slowly, however, stability returned. Western Europeans developed a system of local self-defense which proved fairly effective in checking barbarian raids. By the end of the tenth century a new pattern of life had emerged in Western Europe—medieval European civilization.

The main characteristics and institutions of this new pattern of life were the Christian Church, large self-sufficient estates called manors, and the feudal system. The church existed from Roman times. The late Roman Empire also saw the rise of self-sufficient estates and the decline of cities. The third characteristic of this newly

emerged way of life, the feudal system, grew out of the system of local self-defense. The basis of the system which developed to combat the barbarian invaders was the heavily armed knight who was usually also lord of the manor.

THE MANOR

By the tenth century, most of northern Europe had become divided into manors which were ruled by lords and worked by peasants. The peasants owed certain duties and obligations to the lord, who, in turn, was supposed to take care of them in times of need and provide them with protection. A manor usually included the lord's manor house and his buildings (barns, a mill, a bakehouse, etc.), a small church, a village in which the peasants lived, and the surrounding land.

The land itself was divided into fields for growing crops, meadows, and wasteland. There were three types of fields: one field was for crops planted in the spring, another for crops planted in the fall, and still another was left idle, or *fallow*, in order to regain its fertility. A simple kind of crop rotation was used. Land left fallow one year was planted for spring crops the next year. The following year it was used for crops planted in the fall, and the third year it was allowed to stand idle again. Each of the fields was divided into narrow strips and each peasant had strips of land in each of the fields, so that each had his share of good, medium, and poor soil.

The land which belonged to the lord was sometimes located all in one place and was called the *close*. In some manors the lord's land was scattered as strips among the peasants' strips. One of the duties that peasants owed to their lords was to do the work on the lord's land and give him the crops from it. They also had to pay *feudal dues* to the lord out of their own property. For example, a peasant might have to give up a certain percentage of the grain harvested on his strip, or one of his chickens and young pigs. Furthermore, if a peasant

wanted to bake, brew, or have grain ground to meal, he had to pay for use of the bakehouse, brewery, or mill, which all belonged to the lord. Finally, peasants usually had to pay a tithe, one-tenth of their harvest, for the support of the church.

The peasants lived in small villages, which were little more than a collection of small huts near the manor house. Usually a peasant's hut had a thatched roof and a dirt floor. There was only one room which the family shared with the pig, the chickens, and the cow—that is, if the peasant was lucky enough to have animals. Beds were piles of straw and peasants slept in their clothes to keep warm. Life was very hard for them.

The lord of the manor was not only a landlord to the peasants; he was also their defender against outside attacks and their political ruler. He usually held a court to settle local disputes and punish those who broke the laws or customs. The manor house of the lord was, of course, much larger and more comfortable than the peasants' huts. It had bedrooms, kitchens, and a great hall for dining.

A lord might have one manor or several. They might be small or large. Some were big enough for only eight or ten families of peasants. Others might support 70 or 80 families. Each one was largely a self-supporting, self-contained unit. That is, almost everything needed at the manor was produced right there. Peasants had to produce enough to support their own families as well as the lord, his family, and his staff of servants and soldiers. The lesser lords had very small staffs of servants and soldiers and often owned only one manor. The greater lords had several manors and usually had a strong fortified place, a *castle*, in the middle of their property.

THE HEAVY PLOW

The existence of manors and large-scale farming in northern Europe was made possible by the invention of the *moldboard plow*. This plow had probably been in-

vented in Germany before the Roman Empire fell. However, at that time, the Germanic tribes led semi-nomadic lives and had a very low opinion of farming. Therefore, the new invention was not used much at first. During the Dark Ages, however, use of this new plow spread until, by the tenth century, it was in general use in northern Europe.

The new plow was essential for farming in northern Europe where the climate was very moist. Because of damp climate, the soil did not dry off quickly in the spring. It could only be used for agriculture if some means of draining it could be discovered. The type of plow which had been used by the Romans and other Mediterranean peoples was unsatisfactory for use farther north. It only scratched the surface of the soil and did not provide for any drainage. The moldboard plow, however, was heavy enough to turn the soil over in furrows. It thus created a series of ridges and shallow ditches which helped to drain off water.

In the Romanized areas, fields were usually square. In the north, however, the adoption of the moldboard plow necessitated a change in field shape. The plow was heavy and clumsy. It was difficult to turn the plow and team of animals around; therefore, it became the custom in the north to plow very long and narrow fields, or strips.

It should be emphasized that the peasants did all the work in the manor together. No peasant could go out and plow or harvest his strips alone. The entire village worked together. This type of *cooperative agriculture* predominated in much of Europe until the nineteenth century.

THE FEUDAL SYSTEM

The system of local self-defense which arose in the wake of the Viking and Hungarian invasions gave rise, in Western Europe, to a new system of government and landholding: the *feudal system*.

Feudalism began as a system of protec-

tion. Since there no longer was any single army to protect Western Europe, each lord became responsible for the protection of the areas he controlled. This could only be done effectively if he had an army of knights at his disposal. Therefore, the aim of each lord was to attract a group of knights loyal to himself. He did this by offering each knight a manor from his own land if the knight agreed to be his vassal. That is, the knight promised to be loyal to the lord and to fight for him. The land which a vassal held in this way was called a *fief*. Only men who owned land could be knights. They were the only ones who had the time and wealth to train as knights.

Sometimes a lord would find it wise to become a vassal, himself, of still a greater lord. So under the feudal system it was possible for a noble to be lord over a number of vassals and yet also be a vassal of some greater and more powerful lord.

In time, feudalism worked out so that in theory the king was the head of the system. That is, in theory he owned all the land in his kingdom. Under him were his vassals, the dukes, who in turn divided the land they had received from the king into smaller fiefs which they entrusted to vassals of their own—the counts and barons. This process of subdivision carried down to the final link—the simple knight who had no vassals under him.

Fighting was not the only thing that the vassal promised his lord. He also owed certain gifts and many other obligations. The vassal had to help pay the ransom of his lord if the lord were taken prisoner in war. He had to give presents when the lord's oldest son became a knight and when the lord's oldest daughter was married. Another important tie between lord and vassal was the vassal's obligation to attend his lord's court at specified times of the year.

It should be clear that the emphasis in feudalism was on loyalty, or fealty. It became a system based on the loyalties of men to other men, not to a country. Many times, however, vassals did not maintain

loyalty to their lords. In fact, some vassals, such as the duke of Normandy, were more powerful than their lord—the king of France. As a result, there were many small wars between various nobles. In each of these little wars, it usually was the peasant who suffered most.

THE KNIGHT

It took a great deal of time and money to train a knight. Of course, only the sons of noblemen were so trained. The son of a noble began his training at the age of 7, when he was sent to live with another family. There he became a page, waiting on the ladies and learning proper manners. At 14 or 15, he became a squire and most of his time was spent learning how to fight and hunt. He was taught how to manage a war horse and how to use various weapons.

On the day before he was to become a knight, the squire began his preparations with a ritual bath. During the night he stood guard before the church altar on

which his sword rested, and in the morning a priest or bishop blessed his weapon. The lord then dubbed him a “knight of the bath.” A squire could also win knighthood if he fought bravely in a battle. He would then become a “knight of the sword.”

Because knights were professional fighting men, they had to be fit for battle at all times. One way they kept in shape was by jousting in tournaments. Jousting was a sport in which young men on horseback played at fighting. A tournament was a free-for-all in which mounted knights charged each other in exhibition matches. These colorful matches were the favorite sporting events of the aristocracy.

The feudal system, then, was a rational response to an extraordinary challenge. It was, primarily, an attempt to give political stability to a Europe torn by barbarian invasions. It has been argued with good justification that systems very similar to Western European feudalism have arisen in many parts of the world in response to similar problems.

SUGGESTIONS FOR TEACHING

The most important questions to be asked are: What happened in Western Europe after the fall of Rome? And, how did Europeans survive and bring civilization back? Concentrate on developing students' understanding of why and how feudalism arose, rather than on the intricacies of feudal relationships.

To better illustrate Europe's level of development in the Middle Ages, teachers might have students compare conditions in medieval Europe with those in many modern undeveloped nations. This will, of course, require some outside research on students' parts. Dependence on subsistence agriculture, strong local loyalties, lack of trade, capital, and large cities, and poor means of transportation and communication are just some of the conditions medieval Europe and modern underdeveloped nations share.

INTRODUCTORY INQUIRY ACTIVITY



Show a picture of a knight in full armor. Students will probably know something about knights and tournaments and chivalry. Lead them, however, to hypothesize about what the knight did and the kind of society in which he lived. Try to elicit the fact that the knight represents the age when heavily-armored cavalry dominated the battlefield. Here are possible questions:

- In what kind of warfare do you think this man engaged?
- What kinds of weapons did he use?

Can you think of what had happened to make warriors such as this necessary?
 (Students should recall from *Greek and Roman Civilization* that Rome fell in the fifth century A.D. They might also recall from the Preface of *Medieval Civilization* that barbarians invaded Europe during the centuries after the fall of Rome.)

What might have happened in the technology of warfare to render cavalry more effective than foot soldiers (legions, phalanxes)?

Do you think this man is very specialized?

To lead students to the conclusion that being a knight was indeed a very specialized occupation, teachers might also ask:

Do you think it took a lot of time and money to train to be such a warrior?

If being a warrior was a specialized occupation, who supplied him with the necessities of life—such as food, clothing, etc.?

How do you think this warrior repaid the farmer who supplied him with food?

Students should have formed some hypotheses about medieval society. Tell them they can see how many of their conclusions were correct through study of Chapter 4.

This introductory activity will serve for the entire section on Latin Christendom extending on through Chapters 5 and 6. However, if desired, one of the following chapters on the culture, religion and government of Latin Christendom may be introduced by use of a film or filmstrip. The selection of one of these can be made from the list under *Resources* for the Middle Ages in Europe.


NOTES ON QUESTIONS

- Page 65: ► *Medieval* is an adjective derived from the Latin words *medius* and *aevum* meaning “of the Middle Ages.”
- Page 66: ► The British Isles, Scandinavia, Western, Eastern, and Southeastern Europe and parts of Russia all belonged to either Latin or Greek Christendom in 1200. The Iberian Peninsula from around present-day Madrid south was part of the Arab Empire.
- The dividing line between Latin and Greek Christendom was, of course, not clear cut. Generally, however, Latin Christendom embraced all of Western Europe and part of Spain, Eastern Europe, the British Isles, and Scandinavia. Southeastern Europe (including the area of present-day Greece and Balkan countries), and parts of Russia and modern Turkey were included in Greek Christendom.
- Page 68: ► The early centuries of the Middle Ages from c. A.D. 500 to 1000 are called the “Dark Ages.”
- Successive invasions over centuries, involving slaughter and looting and destruction, would break our civilization down.
- Some earlier attacks on civilization were the barbarian invasions of Sumer and the great Bronze Age invasions that destroyed Indus Valley civilization and devastated the Middle East.

Out of the ruin of civilization caused by these invasions new civilizations arose. The barbarians adopted some of the institutions and customs of the people they conquered, and the basis was laid for a new civilization incorporating the elements of both the civilized and barbarian cultures. This is the pattern of the continuing ebb and flow of civilization.

- People living on the fringes of civilization were often envious of their more civilized neighbors and invaded them to gain for themselves the delights, benefits, and luxuries of civilization. Usually barbarians were “conquered” by the culture of the civilized people they invaded. They often settled down and adopted the arts of civilized living.

Once a people became civilized they were then vulnerable to attacks by other barbarians. Civilization had a “softening” effect. The economy and social life of a civilized people are so complex that, if defense and law and order break down, such people are far more vulnerable than people with a lower, simpler, or subsistence standard of living. Individuals in such a society, too, are likely to have lost the “warlike” habits of uncivilized existence.

- Page 70:  ● *Authority* might be defined as “the right to give commands, demand obedience, or make decisions.” The church’s authority rested on its ability to *convince* people of the truth of its teachings. If it used armed force to compel acceptance of Christianity, in the long run its authority would be undermined. People would remain Christians only as long as the military force existed to compel them to do so. This is naturally still true today. The human mind must be convinced emotionally or logically of the truth of a given idea before accepting it. Armed force can only enforce outward conformity to an idea.

- Page 72: ► A typical suit of armor weighed about 30 pounds. Shield, sword, and lance probably weighed another 30 pounds. Without horseshoes, a horse’s hoofs would have become cracked and broken if the horse were forced to carry knight and armor over hard ground.
- Both the horse’s body and head were protected by armor. Only his legs were vulnerable. Horses naturally had to be strong to carry their own armor and a heavily armored knight. Knights often had to use both hands for combat, so war-horses had to be well trained.
 - It was more expensive to be a medieval armored knight. An armored soldier in classical Greece wore a breastplate, a helmet, and carried a shield and a spear. The medieval knight covered his entire body with armor and carried a shield, a lance, a sword, and a ball-and-chain. He also had to have a strong war-horse which had to be heavily armored.
 - A government must have a fairly specialized administrative machinery in order to collect taxes. No such government existed in Europe during the Dark Ages. Also, conditions were so chaotic during most of the period from A.D. 500 to 1000 that there was little to tax (no tax base). Farms had been devastated. Towns, and therefore commerce and industry, had been destroyed. Money was also scarce and most transactions had to be carried out by barter.

Page 79: ● Lords were accustomed to being the superior political power in their own domain and they, therefore, fought any attempt by kings to increase the power of the monarchy at their expense. A king might seek to extend his domain and increase his power by arranging marriages for his children with the families of other wealthy lords or by conquest. He might develop a larger army than his fellow lords and one that swore allegiance only to him. He might, as towns grew up, ally with merchants and get their support for his army.

● In the United States, allegiance is owed to the whole nation; in a feudal system a knight owed allegiance—personal fealty—only to his lord.

● In the United States, taxes are paid to the national, state, and local government; in the feudal system peasants owed goods and services to the knight or lord of the manor, and, probably, to the church.

● In the United States, military service is given to the nation, represented by the national government; in the feudal system, full service was done directly for one's lord.

Page 80: ► This question involves a review of concepts students have studied previously in *The Human Adventure*. In a subsistence economy no one can afford to occupy himself in any capacity other than producing enough food for his own needs. When a surplus of food is produced, some people are released from their farming duties to produce other goods and services, and to establish towns and cities.

Page 83: ● The manorial system evolved to solve the medieval problems of defense and food production. Lords and knights provided protection for peasants, who then repaid their defenders with goods and services. Later, when society advanced, kings and central governments assumed the functions of protecting the people. However, as students will see in succeeding chapters of *The Human Adventure*, peasants were often forced to pay feudal dues to lords long after the lords had relinquished their function of protecting the people. This was a source of social conflict in early modern Europe.

? ● With the creation of a surplus, some people were released from the direct task of providing themselves with food. Such a society was then free to institute a division of labor. That is, some people were free to perform specialized tasks, such as craftsman, merchant, artisan, and trader. This specialization resulted in an ever-increasing stream of goods and services and the growth of trade and towns to market the goods. Money also developed to facilitate trade. Some people accumulated capital or savings and reinvested it to further develop trade and to try new industries.

The expansion of wealth gave rise to classes with the leisure time and security to develop the arts (including sculpture and architecture) and to devote to learning.

Merchants and townsmen also began to support the ambitions of rising monarchs. They agreed to pay taxes to the king (and thus increase his power) if he, in turn, maintained law and order, built roads, etc., to insure the easy conduct of trade and commerce.

ACTIVITIES

Have students trace or copy a map of Europe. Using different colored pencils, students can show the invasion routes taken by different barbarian groups. This will serve to illustrate the vast extent of these migratory movements. Students should include the later phases of invasion by the Arabs, the Vikings, and the Hungarians, as well as the Huns, Vandals, Goths, Anglo-Saxons, and Franks.

To emphasize further the uncertainties of medieval life, have students write an imaginative description of life in a medieval village during one of the periods of barbarian invasion.

Have students write an account of how a man became a knight, including the various steps—page, squire, and the ceremonies of knighthood. Students may wish to use their imagination and write an autobiographical account.

The class might plan a visit to a local museum to inspect medieval armor and art treasures.

Read to the class selections such as stories of King Arthur and his knights and stories of Robin Hood. A useful source for these activities is Bulfinch's mythology, *The Age of Chivalry* (New York: Airmont Publishing Co., 1965). Also, selections from T. H. White's *The Sword in the Stone* are fascinating to children because of the whimsical, but very learned, descriptions of magic, hunting, falconry, and the uncertainties of medieval life. Selections can also be read from Eileen Power's *Medieval People* (Garden City, New York: Doubleday Anchor Books, 1954). This is perhaps the best source for understanding life of ordinary people in the Middle Ages.

Dramatizations:

Swearing the oath of fealty to one's superior

Becoming a knight

Peasants bringing rents (food supplies) to the lord of the manor

A dialogue about a Viking raid on the coast of England, Ireland, or France

CHAPTER 5

The Culture of Latin Christendom

Text pages 85-101

By the eleventh century A.D., Latin Christendom had begun to develop a unique culture of its own, shaped by the strong, but naive, religious convictions of medieval Europeans and by centuries of armed struggle against the barbarians. Among the upper classes in feudal society, an elaborate code of behavior developed called *chivalry*. By the end of the eleventh century, the growth of towns and trade had contributed to the revival of the arts and learning in Western Europe.

Text Outline

Goblins, Witches, and Deep, Dark Forests

The Age of Chivalry

The Stories of Chivalry

The Song of Roland

The Rise of Towns

Education and Art in Latin Christendom

CONCEPTS



The nature and importance of values and their relation to controlling ideas

OBJECTIVES

Questions to be developed^o

How did the religious values of Europeans influence social life and art and learning?

What was chivalry? How did it develop? How did it influence manners and morals?



The meaning of culture

What characterized the culture of Latin Christendom? How did this culture influence modern Western culture?

The significance of myths and mythology

What can we learn about medieval Europeans from their stories of fairies, witches, and chivalry?

Civilization: its nature, rise and fall

How and why did civilization revive in Western Europe?



Urban geography

What caused the growth of towns in Western Europe?

How did the growth of towns affect the arts, learning, trade, society?

Behavioral Indications: ^oDiscussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.

BACKGROUND INFORMATION

See pages 120–131 for *Resources*.

THE AGE OF CHIVALRY

Feudal society was extremely turbulent and violent. Although feudal knights protected the people from barbarian invaders and marauders, they were often disruptive elements in society themselves. Knights, groomed from childhood as warriors, were often guilty of believing might was right in their personal affairs also. In the early feudal period (c. ninth to the tenth century), the peace of the countryside was often broken by knights fighting among themselves over land, booty, etc. In these skirmishes it was the peasantry who suffered most. Those who got in the way of the combatants were often killed. Peasants' fields were periodically trampled by horsemen and their stock driven off.

The Latin Church made several attempts to curb knightly violence. The "Peace of God" represented one such attempt. It was a document that proclaimed God was displeased by violence and it called down His wrath on all who broke the peace. It was largely ignored. The church had a little more success with an institution called the "Truce of God." The "truce" prohibited fighting on Sundays, holy days, and during certain periods of the year. Generally, the truce was only effective when churchmen could persuade their local lord to enforce it.

The development of the code of chivalry provided the best solution to feudal lawlessness. Chivalry, or the qualities or virtues appropriate to a knight or cavalier, developed largely as a result of the appeals of the church. The chivalric code represented a remarkable synthesis of the warlike qualities necessary in a society under attack and Christian idealism. Courage and fierceness in battle, virtues upon which the survival of feudal society turned, were the basic tenets of the chivalric code. However, the church and custom set some limits on the knight's freedom to fight.

Muslims, barbarians, enemies of their lord or church were acceptable enemies—fellow Christian knights were not. Because the entire feudal system depended on the loyalty of vassal to lord, loyalty became another of the cardinal attributes of a good knight. Good knights were also protectors of orphans and widows, generous, and merciful to their enemies. The Sir Galahad stories provide an excellent example of the perfect Christian knight. Unfortunately, few medieval knights lived up to the loftier ideals of chivalry.

A body of epic literature grew up to describe the exploits of real and imaginary chivalric heroes. Among the most famous of these epics were *Beowulf*, *The Song of Roland*, and *El Cid*. These epics were written in the vernacular, that is, the language of the ordinary people, rather than in Latin. Latin remained the language of the church and of learning, however.

Much later additions to the code of chivalry were reverence for women and romantic love. In early medieval times, women occupied a decidedly secondary place in society. They were without rights toward their husbands and could be severely disciplined by them. In the early epics, women appeared only to mourn dead sons or husbands or to send men off to battle. In later chivalric literature, however, heroes such as Sir Lancelot violate many of the principles of the knightly code for the love of their lady.

The cult of romantic love made its way into chivalric literature through the vernacular poetry created by the troubadours of southern France. These minstrels moved from court to court creating poems in praise of love and fair noblewomen in return for patronage from wealthy lords.

THE RISE OF TOWNS AND THE REVIVAL OF TRADE

Beginning about the eleventh century,

great economic and social changes occurred in Western Europe. These changes were associated with the revival of trade and town life.

From the fall of Rome in the fifth century until the eleventh century, there was little long-distance trade between Europe and the East. Even trade between various regions of Europe was reduced to a trickle. Trade and travel in Europe were hindered by lack of roads and by the absence of law and order. Pirates and unskilled sailors also made travel by sea hazardous and uncertain. Furthermore, in the seventh century, Muslims had seized control of the Mediterranean, and dominated trade in that area for the next four centuries.

As trade began to grow in the eleventh century, towns began to appear. At first, they were probably mainly centers of exchange. Traders would bring their goods to the town where they would barter them for goods produced in the vicinity. As the volume of trade increased, traders and merchants began to use money. Once towns began to operate as centers of exchange, artisans began moving in. Previously, some artisans (weaver, carpenter, shoemaker, etc.) had lived on manors and produced their wares for the manor lord. Others, especially smiths and metalworkers, had moved from one manor to another doing whatever work was needed at each one. These men found it much more convenient to live in a town and produce their goods there. Anyone who needed artisan products would now come to town to buy them. Thus, towns became centers of manufacture, as well as of exchange.

In the eleventh century, Western Europe began to import the finely manufactured goods of Byzantium and the Arab lands in exchange for such raw and semi-finished goods as timber, furs, and woolen cloth. One effect of the crusades was to increase this trade with the East. Europeans even began to import goods from India and China.

The most important European cities for this trade were those of Italy, especially

Venice. Venice is situated on a group of islands at the northern end of the Adriatic Sea. In the tenth century, Venetian vessels were already carrying goods to and from Constantinople; within a century, they were challenging Muslim control of the Mediterranean.

Another early center for town life was Flanders (modern Belgium). Flemish merchants traded with regions along the English Channel, the North Sea, and the Baltic coast. Flemish towns became famous for certain industries such as curing fish and weaving wool.

RESURGENCE OF ART AND LEARNING

The revival of town life brought a resurgence of art and learning in Western Europe. Part of the impetus for this development came from increased contact with the Muslim world after the tenth century. The main points of contact were Spain and the trading cities of Italy. Jewish scholars and translators played a very important role in exposing the learning of the Arabic world to the West. Jews often kept family and trading ties across the Muslim-Christian frontiers and were able to act as intermediaries between the two civilizations.

During this period, Europeans came into contact with the learning of ancient Greece preserved by the Muslims. The writings of the Greek philosopher Aristotle had a great effect on the religious thought of Latin Christendom. Religious scholars began to examine the doctrines of the church in the light of reason, or more specifically, in the light of Aristotle's philosophy. Some men argued that Aristotle's teaching was contrary to that of the church. Others tried to reconcile the two. That is, they tried to use reason to support the doctrines of the church. These men were known as *Scholastics*, the most famous of whom were Peter Abelard (1079-1142) and St. Thomas Aquinas (1225-1274).

Scholastics and other learned men taught and studied at the new universities

which began to spring up in Western Europe. Some of the most famous universities were in Paris, Oxford, and Bologna.

The art of the later Middle Ages served the needs of the church. During this period, men learned how to build large stone buildings with thin walls. They were able to do this once they learned to support

heavy stone roofs with buttresses. The walls no longer had to be thick enough to hold up the roof; therefore, large windows could be safely used, and the art of elaborate stained glass painting was developed to a high degree. These principles of architecture were used in building the magnificent Gothic cathedrals of the Middle Ages.

SUGGESTIONS FOR TEACHING

Chapter 5 explores some aspects of medieval European culture. Many ideas derived from that culture, such as romantic love, courage in battle, and respect for women, have been enduring features of Western culture. Teachers should draw parallels, where they exist, between the values of medieval Europe and those we hold today.

Teachers should also make every effort to take advantage of children's natural affinity with the culture of medieval Europe. The romantic and childlike spirit of the times, the pageantry, the simple faith and equally simple notions of converting people to the faith, the fairy tales, legends, and chivalry—all offer easy access to the minds of young students.

NOTES ON QUESTIONS

- Page 85: ● *Controlling ideas* are those ideas that govern the view of and the way of life of people in a given culture. It is important to understand a culture's controlling ideas because they shape the lives, the values, and the way people in that culture view themselves and the world. In *The Human Adventure*, students have been exposed to several sets of controlling ideas: the Confucian view of family loyalty and duty; the Greek interest in observing and understanding the natural world; Buddhism's rejection of the material world and its emphasis on a meditative search for Nirvana; and Judeo-Christian monotheism. In Chapters 1 and 2 of *Medieval Civilization*, students also saw how the Muslim view of the nature of God and His commandments shaped their art, literature, and government.
- Page 86: ★ Robin Hood is an English folk hero, who is supposed to have lived during the reigns of Richard the Lion-Hearted and John (end of the twelfth century). The earliest references to him occur in literature at the end of the fourteenth century. There may have been a real outlaw or Saxon leader on whose career the stories and ballads were founded. What is interesting is that this "robber of the rich and giver to the poor" was the outstanding popular figure for centuries in England and the prototype for other popular heroes—Buffalo Bill, Jesse James, Paul Bunyan.
- Page 89: ● Students might recall some of the myths, stories, and legends included in *The Human Adventure*. These stories usually reveal a great deal about what people in a given culture value. For example, stories attributed to Confucius

often illustrate the controlling ideas of traditional Chinese culture. An excerpt from one of these stories, included in *Four World Views* and entitled “The Fierce Tiger,” illustrates the traditional Chinese belief that government should be run by just and competent officials. The Buddhist story of Gautama’s awakening tells of Buddha’s compassion for the poor, the weak, the suffering—an example devout Buddhists attempt to emulate.

From Roman history, students might recall the story of Brutus, who sentenced his own sons to death for betraying Rome. Brutus represented the ideal Roman leader—scrupulous in upholding the law and devoted to his country. Students might find in other legends—such as those of Prometheus, Pluto and Persephone, Romulus and Remus, the story of Queen Scheherezade, etc.—indications of the values of the cultures that produced them.

- Lists will vary according to students’ personal preferences for stories, movies, and television programs. Heroes of most television programs and some popular motion pictures (for the current trend is toward realism in motion pictures) are usually portrayed as independent, individualistic, clever, humorous, and brave. Teachers might ask students if these stories seem *realistic*. Students might compare the exploits of contemporary heroes with those of the medieval hero Roland in the story that follows in the pupil text. Were Roland’s exploits realistic?

- Page 92:
- Because fighting was a knight’s occupation, his sword was his most important possession and even considered a companion. That is probably why Roland’s sword had a name. Students might know that King Arthur’s sword also had a name, “Excalibur.”
 - Roland refused to sound his horn because he did not want to appear a coward. A good knight could hardly think of a worse fate.
 - Roland saw that it was too late for Charlemagne to help the Twelve Peers. They had fought bravely and died without dishonoring themselves by asking for help. He did, however, want a Christian burial for his soldiers, so he sounded his horn. This revealed that Roland was a good Christian as were all “good” knights in chivalric stories.
 - In most medieval songs and stories, the hero died bravely, as did Roland, while doing his duty. Students might see a practical reason for medieval peoples’ admiration of such heroes. Their survival often depended on the boldness of knights in battle.
 - Christians regarded Muslims as pagans and infidels and treated them accordingly. Christians, on the other hand, received much better treatment from the Muslims. Muslims regarded Christians and Jews as fellow monotheists and “people of the book.” They usually imposed a special tax on Jews and Christians in the lands they conquered, but otherwise did not often molest them (see *Background Information*, pp. 44–48 for a further discussion of the Muslim attitude toward Christians and Jews). The only pagans and infidels in Muslim eyes were polytheists.
 - The story seems to indicate that in an ideal feudal relationship the overlord

treated his vassals with kindness. Roland, for example, “loved his vassals as if they were his own brothers.”

The power and influence of the church is also implied in the story. An archbishop was apparently accompanying the military expedition, and it was he who persuaded Roland to recall Charlemagne.

Charlemagne’s cry — “may God help us revenge the death of the Twelve Peers” — indicates that the Christian knight went into battle believing God would help him destroy his enemies. Sentiments similar to Charlemagne’s are later echoed in the crusades.

Page 93: ● High walls helped keep out medieval invaders, who usually attacked on horseback, armed only with the spear, the sword, and perhaps the crossbow. It should be fairly obvious to students that high walls would not act as a defense against modern weapons.

Page 97: ★ A *buttress* is a stone structure built against a wall to support or strengthen it. The buttress enabled medieval builders to decrease the width of walls and to open them up with windows. In time, as the Gothic style developed and walls became higher and lighter, *flying buttresses* were conceived. The buttress section of the flying buttress stood at some distance from the wall and was connected to the building with an arch or half arch. The Cathedral of Notre Dame de Paris offers an excellent example of the use of flying buttresses.

Page 100: ● Have students compare medieval sculpture with classical Greek sculpture. Medieval artists and craftsmen produced attenuated, austere-looking figures. They had no apparent knowledge of anatomy and made no attempt to model their sculpture. Students might recall that most medieval art was created for a specific purpose—to direct men’s minds and emotions to heaven; therefore, artists were not concerned with realistically portraying the human body.

The thoughts of the classical Greeks, on the other hand, were directed to this world, not the next. They were passionately interested in their natural surroundings. Their lifelike, although somewhat idealized, figures were accurate portrayals of the human anatomy.

Muslims were forbidden by the Koran to create representational art. Nothing like Greek, or even medieval Christian, sculpture exists in Islamic art. Like the medieval Christians, however, the Muslims’ religion directed and permeated their art. Most Islamic art directed the minds of Muslims to God through the use of Koranic inscriptions, etc.

In order to compare medieval art with modern art it would be necessary to discuss many different schools of art. However, as a generalization we can say that most modern art is intensely personal in its conception and not dedicated to propagandizing as was medieval art. Much of modern art is also non-objective and abstract. The same cannot be said of medieval art.

Page 101: ● See previous answer.

ACTIVITIES

After reading the *Song of Roland*, students might want to find out more about Charlemagne and his empire. Several students can work together to report to the class on various aspects of Charlemagne’s reign.

To demonstrate graphically the concept of cultural differentiation, have students make a bulletin-board display juxtaposing Islamic and early medieval European art and architecture. Teachers should emphasize that these two styles in art and architecture were being created simultaneously.

The class might pay a visit to a church that is an example of "modern Gothic" architecture.

Teachers might read to the class any of the great number of medieval stories and legends that are still in existence. Several students might wish to dramatize one of these stories for the class. For example: Stories of Robin Hood, *The Adventures of El Cid*, Tennyson's *Morte d'Arthur* or *Sir Galahad*. Another source for reading aloud is Kipling's *Puck of Pook's Hill* or *Rewards and Fairies*: "Young Men at the Manor" or "Cold Iron."

CHAPTER 6

Religion and Government in Latin Christendom

Text pages 103-119

During the period from the eleventh to the thirteenth century, the controlling ideas of Latin Christendom were important motivating forces in Western European affairs. New religious orders and communities sprang up and thousands of Europeans, some impelled by religious convictions, others by desire for personal gain, set out on a series of crusades to wrest the Holy Land from the Muslims. By the end of the thirteenth century, however, the rise of stronger monarchies and the growth of towns and trade began to undermine the influence of religious ideals.

Text Outline

The Age of Faith

The Crusades

The Little Brothers of the Poor

Francis and the Sparrows

Government in Latin Christendom

The Rise of Stronger Monarchies

Rights and Parliaments

CONCEPTS



Varieties of religious belief: their impact on behavior and history

OBJECTIVES

Questions to be developed*

How did the controlling ideas of Latin Christendom influence events in medieval Europe?

How did the crusades illustrate the controlling ideas of Latin Christendom?



Types of government organization

What contributed to the rise of strong monarchies in certain parts of Western Europe?

How did government in the medieval monarchies differ from that under the feudal system?

How did representative political institutions come into being during the Middle Ages?



Cultural contact and differentiation

How does the medieval period illustrate the tension between Judeo-Christian and Greco-Roman ideas in Western culture?

Behavioral Indications: *Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.

BACKGROUND INFORMATION

See pages 120-131 for *Resources*.

THE LATIN CHURCH

During the High Middle Ages, the Roman Catholic Church enjoyed unparalleled strength and influence. Not only did it claim the religious allegiance of all Christians, but it often strove for political preeminence as well. This period saw the papacy emerge as one of the most powerful institutions in Europe, secure at the head of the vast church organization.

The church was organized in two branches: the secular clergy (bishops, priests, etc.), who dealt with men in ordinary life; and the regular clergy (monks and others belonging to religious orders or communities), who cultivated personal piety and lived according to a rule (*regula*). The secular clergy was organized in a pyramidal fashion. Western Europe was divided into a number of archbishoprics, each supervised by an archbishop. Each archbishopric was subdivided into several dioceses, headed by bishops. Finally, each diocese contained a number of parishes, administered by priests. At the top of this framework was the pope. The regular clergy were either under the general supervision of local bishops or responsible directly to the pope.

The strength of the church had many sources. In the first place, church courts had jurisdiction over *canon law*, that is, law based on the Bible and on the decisions of church councils and the popes. Canon law not only dealt with religious matters, such as heresy, but also with any legal matters in which an oath was involved. Thus, church courts had power in all cases dealing with marriage, dowries, wills, and contracts which involved an oath.

Another source of strength for the church was its control of education. All children who received an education were taught church doctrine. Institutions of higher education, the universities, were

founded at this time. They, too, were subject to the control of the church, as all of the teachers were clergymen and most of the students were also clergymen, or intended to be clergymen.

In addition, all Christians were expected to attend church services, to confess their sins at least once a year to a priest, and to perform whatever penance the priest might assign.

The basic source of the church's power was that almost all men believed in its doctrines and felt that salvation could only be achieved through the church. Thus, when the church withheld its services from a man, it was believed that he would be condemned to hell if he died without being reconciled with the church. Denying its services to an individual, or *excommunication*, was one of the church's chief weapons.

To discipline a rebellious noble, the church sometimes made use of the *interdict*. All churches in the noble's domain would be closed and most sacraments suspended. This often turned a noble's subjects against him, because they felt that their souls were endangered by his quarrel with the pope. Another method used by the church to discipline rulers was to release the subjects of a disobedient ruler from their vows of loyalty to him.

THE CRUSADES

The most spectacular events in the history of Medieval Europe were the *crusades*. For many years Christians had made pilgrimages to Palestine to worship at places associated with the life of Jesus. In the eleventh century, the Muslim Seljuk Turks swept into the Middle East. By 1089, they had conquered Palestine and were threatening Constantinople, the capital of the Byzantine Empire. The Byzantine emperor appealed to the pope for help. In 1095, Pope Urban II urged Christians to become

crusaders, that is "marked with the cross," and to drive the Muslims out of Palestine. As a reward, the pope promised the crusaders forgiveness for their sins, freedom from their creditors, and, to knights and lords, fiefs in the land to be conquered. Many knights became crusaders because of religious idealism; others enlisted for adventure or to gain wealth. Still others went because they were in debt or had committed some crime and found it wise to leave. That the pope could successfully proclaim a venture of this sort shows the strength of the papacy by the end of the eleventh century.

The crusades began in 1096 and continued until nearly the end of the thirteenth century. The First Crusade, led by princes and feudal barons from France, included 3,000 knights and about 10,000 infantry. In 1099, the crusaders captured Jerusalem and created the Latin Kingdom of Jerusalem. The kingdom was a narrow strip of territory, little more than 50 miles wide along the Mediterranean Sea.

The Turkish seizure of strategic cities in the Middle East brought about another crusade in 1147. This, the Second Crusade, failed to accomplish anything of importance.

The recapture of Jerusalem in 1187 by the Muslim leader, Saladin, prompted a Third Crusade, led by Frederick Barbarossa of Germany, Philip Augustus of France, and Richard the Lion-Hearted of England. They organized large armies and began moving eastward. However, many difficulties were encountered on the way to Jerusalem. Frederick was drowned, Richard and Philip quarreled, and in 1191, Richard was left alone to fight Saladin. He won the right for Christians to visit Jerusalem without fear of harm, but he was unable to actually retake the city. Thus, the Third Crusade did not accomplish what it set out to do.

A Fourth Crusade began in 1202. Instead of fighting the Turks, however, the crusaders captured Constantinople and set up their own government, the Latin Em-

pire. They were ejected in 1261 and the Byzantine Empire was restored, but it never fully recovered from this blow.

In later years, crusades were not only proclaimed against the Turks, but also against heretics and political opponents of the papacy in Europe. By the end of the thirteenth century, however, men were no longer willing to crusade. The original ideal had all but vanished. Men now were beginning to feel themselves parts of nations, such as England or France, under the leadership of a king, rather than members of a unified Christendom under papal leadership. Thus, no further crusade was undertaken when, in 1291, the Muslims captured the last Christian stronghold in the Middle East.

The crusades brought Europeans into contact with the civilizations of the East. They became more familiar with the ideas, skills, and material objects of far richer civilizations. The increased intercourse with the East especially benefited Italian cities, among them Venice and Genoa. Such cities handled most of the trade with the East and served as Europe's link with the Orient.

THE RISE OF NATIONAL MONARCHIES

Western Europe saw, in the eleventh, twelfth, and thirteenth centuries, a struggle for power between the popes and the Holy Roman Emperors. In this contest the empire was defeated. Thus, it appeared as if the papacy had won a great victory. However, during the time when the empire and church clashed, the national monarchies of France and England established themselves and grew strong. The papacy was to prove incapable of standing up to the national monarchies.

ENGLAND

England began to develop as a centralized state after William of Normandy conquered it in 1066. He brought the feudal system

from Normandy, yet he did not let his nobles challenge his power. He broke up the largest feudal holdings and required all nobles, even the vassals of his vassals, to swear allegiance to him directly.

One of the greatest English kings during the High Middle Ages was Henry II, who reigned from 1154 to 1189. His realm included most of western France as well as England itself. Henry II expanded the royal system of justice so that it would apply fairly equally to all freemen in his kingdom. A fairly uniform body of law grew up which became known as the *common law*. It still serves as the basis of law today in Britain and the United States. It must be remembered that under a feudal system, laws and customs differed from one estate to another. There was no notion of a uniform system of civil law applying to all men over a large area. People thought of themselves as residents of a certain town or manor. They did not think of themselves as Frenchmen or Englishmen. By making the laws more uniform throughout England, Henry II contributed greatly to its development as a unified nation.

Henry's two sons, Richard the Lion-Hearted and John were not as successful as their father had been. Richard was more interested in deeds of bravery than in statesmanship. He spent much of his time fighting in the crusades. After he died, his brother John became king. During the reigns of the two men, almost all of the English possessions in western France were lost to the king of France.

John ruled arbitrarily, and was widely disliked. After he was defeated by the French king in 1214, a number of English barons rebelled. In 1215, they forced King John to sign a document known as the *Magna Carta* ("Great Charter"), which limited his power and protected their feudal rights. Among the important principles which later developed from the rights guaranteed by the *Magna Carta* were trial by jury and taxation only by consent of those taxed. It also embodied the principle that the king was not above the law.

FRANCE

The French kings, unlike William the Conqueror, did not start out with the entire country under their control. The chaos of the ninth and tenth centuries had wiped out the power of the French kings everywhere but in the *Ile de France*, a small area around Paris. Instead of one country, France was really a collection of feudal states.

During the eleventh and twelfth centuries, the French kings concentrated on consolidating their control over the *Ile de France*. Then, they began to expand their domains. Between 1202 and 1259, the territory controlled by the French kings increased by about eight times, primarily at the expense of the kings of England. When the French kings added new territory to their domains, they usually let the local institutions and customs remain. Hence, the sort of uniformity which was developed in England was not achieved in France.

THE BEGINNINGS OF THE ENGLISH PARLIAMENT

The High Middle Ages also saw the beginning of the English Parliament. That body developed out of the habit of calling feudal barons and high churchmen together to discuss various matters with the king in the common council of the realm. Kings later added representatives of the shires (the counties) and boroughs (towns and cities). Thus, in the thirteenth century, the council, with these additions, became Parliament. That body was to develop great strength and eventually supply a model for representative government for much of the world.

One problem that many English kings had to face was how to raise enough money to run the government. Feudal dues and other sources of royal income were not enough to pay for all that the king wished to do. Parliament succeeded in establishing the principle that its consent was needed to collect taxes. Thus, in 1297, King Edward I

had to confirm the Magna Carta before Parliament would vote him subsidies (as taxes were then called). The principle was thus established that grievances were to be redressed by the king as a condition of Parliament's voting taxes. This power over taxation was one of the bases on which later Parliaments built up their power until, in the eighteenth century, Parliament became supreme.

The English Parliament was by no means the only such body in Europe. Other countries—for instance, France—had similar bodies. But the English Parliament

was outstanding in that it was successful and able to survive during the period of absolute monarchies (sixteenth-eighteenth centuries). In contrast, the French Estates-General did not meet between 1614 and 1789.

Eighteenth-century thinkers, especially Montesquieu, formed theories of government based on the operation of the English system. It was partly on this thought that the U.S. political system was erected. Thus one can trace the antecedents of American government back to the High Middle Ages—and even earlier.

SUGGESTIONS FOR TEACHING

Consider the recurring tension in Western European culture between Judeo-Christian and Greco-Roman ideas. Students encountered this conflict before when studying the later development of Christianity in the Roman Empire. It would be helpful, therefore, if teachers reviewed the main ideas of the Greco-Roman and Judeo-Christian heritages. Ask students why there is a tension between these two world-views.

In studying the crusades, teachers have an excellent opportunity to compare and contrast them with the Muslim wars studied in Chapter 2. What, for instance, were the motives and objectives of these wars? How successful were they in achieving their objectives? Were the Muslim wars and the crusades primarily *religious* wars?

NOTES ON QUESTIONS

- Page 105: ● The persecution of the Jews during the Black Death violated Christ's teaching. He said, for example, "A new commandment I give unto you, that ye love one another." (John 13:34) Even if the Jews had been guilty of the crimes imputed to them by some Christians, this would be no grounds for retaliation according to Christ, for He said: "Love your enemies . . . do good to them that hate you." (Matthew 5:44)

?

Medical knowledge was primitive in medieval Europe, and Europeans did not recognize the Black Death as an epidemic. The Jews were an identifiable, alien, often envied, minority in Christian Europe. As happens so often in human societies, minority groups provide convenient scapegoats for society's ills.

- Page 106: ► Christian pilgrims wanted to visit Jerusalem because they regarded it as a "holy" city. Many devout Christians wished to see the place where Christ taught and died. Others hoped to acquire merit by visiting this holy city.

- Page 111: ● St. Francis tried to follow the teachings of Jesus and in large measure succeeded. He is an example of obedience to the teachings of the Sermon on the Mount—which include complete poverty and total self-denial.

- Men like St. Francis are rare, yet parallels can be found in different cultures and religions. Buddha lived a life of self-denial and contemplation; Socrates gave his life up to teaching, and died to protest against attacks on freedom of conscience. In recent times, Gandhi dedicated himself to poverty and the service of his fellow Indians; Albert Schweitzer spent his life as a medical missionary in Africa. Father Damien devoted himself to the care of lepers; St. Vincent de Paul worked all his life for the poor and downtrodden.
- St. Francis's life indicates that the values Christ taught—of love, humility, poverty, and service to others—influenced the actions of many Christians in medieval Europe. Christ's teachings were, therefore, important controlling ideas in medieval Europe.

Page 113:



- Great lords naturally supported the feudal system, which placed a great deal of power in their hands, and the Holy Roman Empire, which was very weak and could do little to challenge their authority.

Many churchmen also favored a weak Holy Roman Empire because they feared that a strong empire would interfere with the church.

Merchants and townsmen favored either free city-states or strong monarchies. In the former case, merchants and townsmen were able to govern themselves and be free of the tyranny of local lords. In the latter case, they believed that a strong monarchy would maintain law and order, conditions favorable to trade.

Many knights and farmers wanted strong monarchies because such governments could protect them from the exactions of the nobles and prevent the almost constant warfare between great lords, which made life and tenure of property uncertain.

Kings naturally favored strong monarchies, as did their servants, because it increased their own power. Another motive was to bring order and prosperity to their countries.

- Many medieval Europeans looked back to the Roman Empire as providing a period of stability and prosperity—a golden age. Hence, the attempt to revive the empire during the Middle Ages. The adjective “Holy” was added to the name because, in theory, the ideals which the emperors sought to attain were Christian, and therefore holy.
- Medieval kingdoms and states on the map which are still nations are Portugal, France, England, Scotland, Poland, Hungary, Sweden, Norway, and Denmark. Among the modern European nations whose names do not appear on the map are Spain, Ireland, Germany, Finland, Iceland, Switzerland, Italy, Albania, Yugoslavia, Czechoslovakia, Romania, Bulgaria, Greece, and the USSR.

Page 115: ► A king would have to have his own army to combat the power of the great lords, to enforce the laws he made, and to ensure peace and order.

- The people in the Middle Ages who desired to have a king rule them, did so because strong kings could limit the arbitrary power of the great lords. And, in the case of merchants and townsmen, because a strong king could provide the peace and order necessary for a flourishing trade. At that time, no other form of government could really cut down the power of the great nobles.

- Under the feudal system, knights gave their loyalty to individual great lords, and the peasants often to individual knights. The question whether a strong monarchy would be a better form of government than the feudal system can be answered either way. People who identified with great lords and knights may well have preferred the feudal system because it provided adventure and considerable freedom for the ruling classes. Persons who were more concerned with order and progress would tend to prefer a strong monarchy because this form of government was more likely to provide what they wanted.

Page 117: ★ One of the ways of knowing that stories are “makebelieve” is when events occur in them which are outside the normal course of nature. One example is the working of magic. Another is when people in the stories are unbelievably good or unselfish or bad.

Page 119: ● After the fall of Rome, cities and towns in Western Europe gradually became depopulated. Learning and trade almost stopped. The governmental structure of the empire largely disintegrated. To survive at this time people lived on the land where they put themselves under the protection of local fighting men.

- To bring civilization back, men established law and order. The invention of the stirrup and the horseshoe made it possible for knights to defend settlements against marauders and barbarians more efficiently. Men also worked to bring civilization back by producing a surplus through improving agriculture. The moldboard plow was one of the inventions that made production of a surplus in northwestern Europe possible. The Europeans then used the surplus to maintain the people who built cities.

► The culture of this new branch of civilization—Latin Christendom—was a blend of Greco-Roman and Judeo-Christian ideas and traditions with the addition of barbarian hardihood and spirit.

- ? ● Among the things which modern civilization has inherited from the Middle Ages are the code of good manners and the belief that the universe is orderly and can be understood by man. The Middle Ages also saw considerable technical advances in such things as the making of clocks and mining techniques. Modern technology is based on these advances. The modern university has its foundation in the medieval university. Monasticism also had its beginnings in the Middle Ages. One can also trace romantic love to the same period. Finally, representative government (Parliament) comes down to us from medieval institutions.

ACTIVITIES

- ? To illustrate the tension between the ambitions of the rising monarchs and the interests of the feudal aristocracy, students might recreate the signing of the Magna Carta. The class should elect students to play the Archbishop of Canterbury and a few other high churchmen, some great barons, representatives of the merchants of London, and King John. Students should be familiar enough with the interests of each group—church, feudal aristocracy, rising monarchs, and townsmen—from their study of the three chapters on Latin Christendom to play their roles convincingly.

? Students may wish to work individually or in groups to report on one or more of the crusades. The “Children’s Crusade” should be especially interesting to the class. In their reports students should pay special attention to the reasons given for calling each crusade—what do they reveal about the controlling ideas of Latin Christendom?

Have some students draw a diagram for classroom display of a medieval monarchy showing the king’s relation to the medieval representative assemblies (such as Parliament), the great nobles, and the church.

Compare and contrast the few clauses of the Magna Carta given in the pupil text (page 118) with the Bill of Rights of the American Constitution. How are the documents similar? How are they different?

? Research and report:

Henry II of England

Philip the Fair of France

Frederick Barbarossa

Richard the Lion-Hearted, King of England

Popes Urban II, Gregory the Great, Gregory VII (Hildebrand), and Innocent III

Read to the class selections from *The Portable Medieval Reader*, edited by James Bruce Ross and Mary Martin McLaughlin (New York: Viking, 1949 and later). Some selections that seem useful are “The Monastic Ideal,” “The Cistercian Order,” “A Model Parish Priest,” “How the Student Should Behave,” “The Chivalric Ideal,” “A Noble Household,” “The Duties of Manorial Officers,” “The Peasants’ Life,” “Letter to Henry II,” “A Saintly King,” “A Greek View of the Crusades,” “The Canticle of the Sun.” Another interesting selection is “The Second Siege of Constantinople” in Villehardouin’s *Conquest of Constantinople*. See Joinville and Villehardouin, *Chronicles of the Crusades* (Baltimore, Maryland: Penguin Books, 1963).

CHAPTER 7

The Mongols of Mongolia

Text pages 121-139

This chapter is a study of the barbarian Mongols and the empire they built through a series of brutal conquests in the thirteenth century. Under Genghis Khan, the warlike Mongol nomads were united into a powerful fighting force that conquered and destroyed large parts of the civilized world. Although the Mongol Empire collapsed almost as suddenly as it had arisen, it had important effects on the rest of the Eurasian world. This chapter analyzes these effects and examines the nature of barbarian society and barbarian conquest.

Text Outline

- The Land of the Mongols
- The Childhood of Temujin
- Temujin Becomes Head of His Family
- Temujin's Idea of Uniting the Mongols
- Temujin Becomes Chief of the Mongols
 - The Mongol Army
 - The Mongols Invade China
 - Taking Advantage of Civilization
 - Genghis Looks West
- The Successors of Genghis Khan
- The Legacy of the Mongols

CONCEPTS



Physical environment

Spatial interconnections



The nature of primitive societies

Social institutions

Variations in societies viewed at different stages of time

OBJECTIVES

Questions to be developed*

What is steppeland?

What is the relation between the physical environment of Mongolia and Mongol culture?

How did Mongol conquests influence Mongol culture?

Did their conquests contribute to a spread of ideas and technology from one culture to another?

Did their conquests foster trade?

What is a barbarian?

What is a nomad?

What were the chief characteristics of Mongol society?

What was the position of the family in Mongol society?

What was the position of the tribe?

What was Mongol society like before Genghis Khan? How did he change it?

What was it like during the time of Kublai Khan?

What was it like 100 years after Kublai's death?

Behavioral Indications: *Discussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



The tension between relatively scarce resources and man's basic needs and unlimited wants

In what ways can limited natural resources affect economic, political, and social development?

What are the basic economic facts of nomadic existence, technology, and land use?



Types of government organization

How were the Mongols ruled before Genghis Khan and after him?



The ebb and flow of civilization

Do historians know the reason for the sudden rise of the Mongols?

What caused the rapid decline of the Mongol Empire?

How did Mongol conquests affect the ebb and flow of civilization in Eurasia?

What were the effects of barbarian invasions in general on the course of history?

BACKGROUND INFORMATION

See pages 120-131 for *Resources*.

THE RISE OF THE MONGOLS

The Mongol conquests of the thirteenth century had all the characteristics of a social movement. Conditions on the steppes were ripe for the rise of a charismatic leader. Society was fragmented, having no real solidarity above the level of the extended family. Strong leaders arose now and then who were able to weld together small tribal confederations. Genghis was merely the most successful of what must have been a whole succession of charismatic leaders.

Genghis was the initiator of the Mongol conquests of the thirteenth century. He wanted to organize Mongol society into a single unit, not based on the family or loose tribal federations, but on a sense of common condition and purpose.

He tried to inculcate a sense of Mongol kinship. This basic appeal is characteristic of social movements.

Genghis took simple, well-ingrained ideas and extended them. The idea of *nukur* (friend) represented a sort of kinship extension among the Mongols. Genghis made the idea more appealing, gave it more significance, and used it as a unifying agent. Today the idea is the Mongolian equivalent of the Russian *tovarich* (comrade).

Since such unity as Genghis proposed had not been accomplished before, he was operating on the periphery of established social custom. His position was thus quasi-legitimate. Through shrewd manipulation of tribal politics, the force of his own personality, and success in warfare, he was able eventually to unite the Mongols. After

he had achieved his first goals, the social movement might well have slowed down. But again, the goals of social movements are vague enough to be redefined when circumstances warrant. Genghis, having achieved internal unity among the Mongols, sought to preserve it by directing the efforts of the Mongols elsewhere.

In dealing with the Mongol conquests as a social movement, we do not pretend to have traced all the causes. Yet, we feel that this concept produces a heightened sensitivity to probable causes, which, considered together with geographic and economic analyses, help us to avoid describing the Mongol phenomenon as an inexplicable "explosion" or "historical convulsion."

THE EPHEMERAL NATURE OF MONGOL POWER

In studying barbarian conquest, we should also consider the nature of the civilization under attack. The Mongols could not have superimposed their way of life on China, even though they conquered it. This might go far to explain the short duration of the empire of the Mongols there. Throughout history we see examples of the mutual incompatibility of the barbarian and civilized ways of life. Where barbarians conquered and stayed for more than a brief time, they tended to be absorbed by the more attractive forms of life that civilization offered. China, with its huge population and long tradition of high civilization, proved highly resilient. To the Chinese, the Mongol domination was a mere interlude. The Mongols introduced no real changes. Once conquered, only a few Chinese found their lives much affected by the Mongols. Even a concerted effort by the Mongols to change this would have had little effect. Fear was perhaps the only new element the Mongols were able to introduce into the lives of the Chinese. And fear and terror cannot be kept up for generations. China was the first civilized society to reject the Mongols.

In the Middle East the Mongols might have been able to build an enduring superstructure on top of the existing civilized base. For centuries the Middle East had been overrun by barbarians who at times were successful in superimposing a new structure onto civilized society. But in the Middle East the Mongols were at their destructive worst. They destroyed the base upon which they might have built their own civilization. The Middle East was the next area to reject the Mongols.

In Russia the Mongols encountered a society not much more developed than their own. It is not surprising, then, that Russia is where Mongol domination lasted the longest (well into the fifteenth century). Descendants of the Mongol conquerors form a recognizable minority of the Russian population even today. Generally, the larger and more integrated the civilized targets of Mongol invasion were, the less enduring was Mongol rule.

Internal conditions of Mongol society were another cause of the short duration of Mongol supremacy. Genghis Khan was able to impose a certain unity on the Mongols, but the precarious nature of this unity is seen at every point where succession was involved. Much squabbling attended his son Ogdoi's election as khan. Such disputed successions proved to be a pattern. Since the problems of succession were never solved, the descendants of Genghis Khan were not able to consolidate his empire again completely.

THE CONQUESTS OF GENGHIS KHAN

Temujin's efforts to unite the Mongols were crowned with success when, in 1206, all the Mongol tribes swore loyalty to him and he was given the name Genghis Khan, or "perfect warrior." The ferocity of the Mongols was disciplined by organization and strong central leadership. Genghis enforced his leadership with a set of rules called the Yassa Code, which dictated personal conduct, military regulations, and

family organization. It also set forth the arrangements for the ritual hunt, one of the means by which Genghis trained his army.

This hunt was a huge affair covering a great amount of territory and involving the whole army. The army formed a great circle and slowly moved in toward the center, forcing before them all the wildlife trapped in the ring. The hunt lasted for months and resulted in the capture of many thousands of animals.

Having achieved both a unified society and powerful military force, Genghis Khan embarked on a series of conquests.

In 1211, the Mongolian armies gathered for the push east. Genghis was staking everything on this venture, which could lead to great riches and territorial additions to his realm, or, since he was throwing his whole army into this venture, disaster.

Preceded by scouting parties, the vast Mongolian horde moved into China. Each warrior carried all his equipment and had a spare horse; food and other necessities would be gathered from villages and farms along the way. Chinese rulers, learning of the Mongol advances, garrisoned the capital city of Peking. Armies were sent out to intercept Genghis before he reached the heartlands. Anticipating this, Genghis sent a portion of his army northward as a decoy, and the intercepting forces fell for the trick. Thus, the main body of the Mongolian army crossed the Great Wall of China without meeting much resistance.

After this, Genghis further split his forces so that they could move through the Chinese countryside in search of fresh supplies. At no time, however, did these forces lose contact with one another. At a day's notice, they could concentrate at any given spot. This army on horseback, which, though scattered, could gather with such speed, proved to be a deadly menace to the armies that searched it out. The element of surprise was another potent weapon of the Mongol forces.

Although Genghis was able to defeat the best armies thrown against him, the only thing that could give him control over

the empire was the conquest of its central city, Peking. Peking was a huge, highly fortified city, surrounded by moats and high walls. When it became clear that an extended attack of the city would be futile, Genghis for the moment abandoned his plans and prepared to withdraw. Before he had a chance to leave, however, a Chinese general came to the Mongol camp with offers of peace. The envoy unintentionally revealed the weak condition of his empire. Genghis decided to prepare for an attack against Peking.

He first withdrew his forces behind the Great Wall where they were drilled and instructed in the siege tactics necessary to breach heavy fortification. With the aim of eventually taking Peking, Genghis and his men attacked city after city, aiming at increasingly larger and better fortified cities. Still unable to take Peking, however, the Mongols ravaged the Chinese countryside, constantly adding to their booty. Their forces also succeeded in cutting off the city of Peking. The Chinese finally surrendered and sued for peace. The khan accepted this peace offer and prepared to move his forces back to Mongolia and to engage in further conquests.

The rulers of Western Asia were taken by surprise when the Mongols overthrew the government of Kara-Khitai, a powerful state south of Mongolia. The leading figure of power in this part of the world was Shah Muhammad, who had extended his influence throughout a vast area. Hearing of the Mongolian advances, he began to build fortresses in the lands which separated him from the Mongols. However, his other actions indicate that he regarded the Mongols as an insignificant threat. In this mood of confidence he made a commercial treaty with them.

This commercial treaty served eventually as an excuse for a Mongol invasion of the shah's empire. Some Mongolian merchants were slain by a governor of the shah, and Genghis demanded that this governor be delivered to him. Assured by his advisors that he need not fear the Mon-

gols, the shah refused this request. To further insult the Mongols, the ambassadors who had delivered this request for redress were put to death.

This move brought war. Genghis sent out special messengers to order all Mongols to gather and prepare for a march on the Muslim Empire. The Mongol army was stronger than ever before. It included men with specialized skills and the most advanced weapons. Following the cavalry was a heavy artillery train designed for the destruction of cities. The Mongols had flame throwers, cannon, expert bridge builders, and engineers who could change the courses of rivers. The army had reached a new degree of specialization; the days of haphazard, random combat were over. Genghis's battle forces, in a sense, anticipated the highly specialized, highly mobile modern army.

The Mongolian army first encountered the Muslims when it arrived in Muhammad's territory in 1219. The Mongols were greatly outnumbered but made up for numbers by their swift and highly coordinated maneuvering, which stunned the opposition. Genghis divided his army into several sections, marching on the shah from different directions. The Mongols soon overpowered the shah's army and overran his lands, razing cities and massacring their populations.

After the war with Muhammad, Genghis and his men slowly worked their way back toward Mongolia. Along the way Genghis fell ill and died. His last orders were that his death should be kept strictly secret to prevent defection in the Mongol realm; if Genghis's death were kept secret until a new leader could be chosen by the tribal heads, the kind of disintegration that took place on the death of Genghis's father could be avoided. Despite considerable disagreement about a successor, the choice of Genghis prevailed; his son Ogdai was elected chief of the Mongols.

In a brief 40 years, Genghis, with indomitable energy and determination, had brought the nomads to a position of great

power. He had spread his dominance first over the Mongol tribes and then over an increasingly greater part of Asia. Several basic principles seemed to underlie his system of conquest: reward and favor those who cooperate with you, but countenance no resistance and punish it when it appears with ruthless destruction and death; whenever possible, work within the framework of established national customs and religions. His military organization was outstanding for the degree in which it emphasized strategy based on rapid communication and intelligence information. The Mongol horsemen could move across vast stretches of land with swiftness unparalleled by any other fighting force of the day. When, to their capacity for hard fighting and swift movement was added an excellent communications system and great generalship, the ultimate potential of the nomadic warrior was realized.

THE SUCCESSORS OF GENGHIS

Booty raids now gave way to more regular and systematic methods of exploitation. Ogdai's advisors convinced him that although a kingdom can be conquered from horseback, it cannot be ruled from there. They pointed out that, if the Mongol territories were to become part of a genuine Mongol Empire, a system of governing and taxing had to be devised. One of the first steps taken in this direction was the partitioning of the government into civil and military branches. Courts of justice, schools for Mongol children, and other organs of stable government were established.

Elsewhere, Mongol forces were campaigning to further increase the area of Mongolian hegemony. In Russia and in the East, they piled up one victory after another. The countries of the West began to be concerned over the progress of the barbarian invaders. The Mongols were again applying their tactics of terror and practicing a deliberate policy of murder and destruction to soften up resistance. The fact that, as a people, they were virtually un-

known in Europe, coupled with their awesome and terrifying military policy, magnified their military potential.

Although the total Mongol force that invaded Europe was not exceptionally large, its success against the first European contingents was overwhelming. In 1240, the Mongols invaded Poland, and, all over Europe, armies sprang to a defensive posture. Under the Duke of Silesia, an army consisting of heavily armored knights met Mongol horsemen, well equipped with shield, mace, curved sword, and bow and arrow. The former were easily outmaneuvered by the Mongol cavalymen.

The Mongols continued to cut to pieces the armies of Eastern Europe, and ravaged village and town. As the news of their terrifying exploits spread, men began to fear that they might overrun all of Europe. The only hope for a force strong enough to resist the Mongols seemed to lie with the pope and the (Holy Roman) emperor, who could rally armies under their banners. However, the pope and emperor opposed one another; as each gathered forces supposedly for the purpose of fighting the Mongols, enmity and suspicion between the two mounted. In the end, their resources and energies were expended in fighting each other.

Meanwhile, the Mongols were completing the conquest of Hungary. The Mongolian army then began to move westward, but further conquest was averted by a message which had come 6,000 miles from Mongolia, that Ogdai Khan was dead. The Mongols abandoned Hungary and returned to their homeland as suddenly as they had come. The year was 1241.

KUBLAI KHAN

The Mongolian incursions made Europeans aware of the necessity of keeping track of the Mongols and other Asian peoples. The pope dispatched representatives to the East to find out more about the nomadic warriors; it seems that the Europeans did not know clearly where they

came from. These ambassadors eventually reached the capital in Mongolia, bearing an offer to negotiate a peace treaty. They learned much about Mongolian ways, and the information they gathered confirmed the prevailing opinion in Europe that the Mongols were a highly potent menace.

The Mongolian Empire had reached a high point in the time of Genghis Khan—it was to reach another peak under the rule of Kublai Khan. Kublai was the nephew of Ogdai and had been brought up in Chinese schools; this Chinese training had its effect on his way of doing things. When Kublai became khan, the whole center of gravity of Mongolian influence shifted eastward; in time, Mongolia became a mere outlying district of a China-centered empire. Mongol power outside of China retained much of its former vigor, but China under the Mongols became considerably stronger.

Kublai had immense influence. As a legitimate heir of Genghis, he was Ruler of the World; as Chinese ruler he was the Son of Heaven and Emperor of China, commanding the Middle Kingdom. Generally speaking, Kublai was a wise ruler who displayed compassion and tact in his dealings. The Mongol Empire under Kublai emphasized constructive measures more than warfare. Kublai achieved a relatively stable political condition within the Mongolian dominions. This peace extended through Western Asia, China, Russia, and Tibet, where theft and brigandage were curtailed, military pickets maintained order along border areas, and officials, through the excellent postal system, kept the khan informed of activity in the empire.

In spite of the fact that Kublai was pro-Chinese in his orientation, he never gave important positions to native Chinese. Apparently Kublai was aware of the precarious position of the Mongols in China, where 50,000,000 natives were governed by a few hundred thousand outsiders. In the administration of the country, Chinese were allowed to fill only the lowest positions, while Mongolians and other foreigners filled the more responsible places.

MARCO POLO

Marco Polo was born in 1254 of a Venetian merchant family. His father, soon after the birth of his son, set out to the East with his brother. They eventually wound up in the court of Kublai Khan. The khan was impressed by these merchant adventurers and sent them on a mission to the pope, to invite him to send 100 missionaries to educate the Mongol people. The Polos worked their way homeward, arriving there around 1270. The pope refused Kublai's request and sent only two Dominican monks. The Polos set out again for the Mongolian Empire. This time they took with them young Marco Polo, who was 17 years old. In May of 1275, the Polos arrived at the summer retreat of the khan at Xanadu, the same place that Coleridge describes in his poem "Kublai Khan." During the Polos' stay in China, the khan made use of their talents to help govern his realm. Marco was given a high position and sent on several diplomatic missions for the khan. In fact, Kublai Khan became so fond of the Venetian merchants that only with great reluctance did he allow them to leave his domain. Finally, after 17 years in the service of the khan, the Polos returned home. They reached Venice in 1295, after being away for 25 years.

In Venice, their relatives, thinking them long dead, refused to believe their incredible stories of adventures, and, in fact, thought they were impostors. It was only with considerable difficulty that the Polos were able to gain acceptance. This illustrates how great a gulf existed between the East and the West at that time.

THE DECLINE OF MONGOL HEGEMONY

Genghis's empire disintegrated soon after his death. Three centers of power emerged: The Golden Horde in Western Asia and Russia, the Mongolian-Chinese Empire (Kublai Khan), and the Ilkhan Realm in Western Asia and the Middle East.

Of these, the Ilkhan Realm was absorbed in Islam by 1295. This released a long series of Islamic conquests throughout Asia.

The Mongolian-Chinese Empire was dominated by its surrounding culture. However, the Mongol ruling class did not mix with their Chinese subjects. Oppressive measures failed to hold the latter down, and by 1367 the Mongols had been driven from China.

The Golden Horde did not abandon the nomadic life, and so did not suffer softening and assimilation. However, in 1380, the Russians inflicted the first significant defeat on the Mongols, which started a gradual reduction of Mongol power. Still, the Mongols were a power to be reckoned with as late as 1480. The fourteenth century saw the resurgence of a force comparable to that of Genghis's in the conquests of Tamerlane, a Muslim Turk. Using strategy similar to that of Genghis's, Tamerlane terrorized the Middle East, the Golden Horde, and Russia. In 1398 he invaded northern India, but his conquests disintegrated with his death in 1405.

THE MONGOLS AND CULTURAL DIFFUSION

Unlike many conquerors, the Mongols did not introduce their own view of the world into the cultural sphere of vanquished states; instead, they tended to adopt the cultures of the areas they inhabited. Consequently, the Mongols often acted as bearers of the more developed cultures of the East. Also, the disorder caused by the Mongol invasions paved the way for the spread of strong cultures such as Islam. By 1500, most of India was in Muslim hands and the Ottomans had secured most of Asia Minor and a significant portion of the Balkan Peninsula. This increase in Muslim power and influence naturally led to the spread of Islamic culture.

Western Europe, during this time, was approaching a period of political and cultural organization that led to the rise of

national states with distinct national traditions. In Italy, great city-states were flourishing on commerce. France, Spain, England, and other nations were delineating themselves politically and culturally. Meanwhile, communications between East and West became more frequent. Crusades

and trading expeditions went out from the West, and likewise the Eastern powers sent out commercial and military expeditions. The natural result of this increase in communications was an increase in exchange between the East and West in science, invention, art, architecture, and literature.

SUGGESTIONS FOR TEACHING

The purpose of studying the Mongols is to assess the role they played in the ebb and flow of civilizations in Europe, Asia, and the Middle East. They should not, therefore, be treated as an isolated phenomenon, or freak of history.

Students should speculate about how Genghis Khan broke down the barriers between civilizations, and how this forcible contact eventually benefited Western Europe.

Students should also recognize the unique position of the Mongols in history, as barbarians who were not absorbed by the civilizations they conquered, and who even today follow the rigorous life of the steppe nomad.

The teacher should stress the terrible devastation wrought by the Mongols, especially in the Middle East and the lands of Eastern Europe. The Middle East never fully recovered from the disastrous Mongol invasions, although they helped pave the way for the diffusion of Islamic culture into Asia.

Students should be made aware that, except for the fortunate circumstance that spared Western Europe from Mongol invasion, the rise of Western Europe in the fifteenth century might never have occurred.

INTRODUCTORY INQUIRY ACTIVITY



Have the students review the meaning of the term “barbarians.” They should define barbarian as one who lives on the fringes of civilization and wants to share in the benefits of civilized life. They should also recall that the Athenians and Chinese considered all foreigners barbarians.

The class should cite examples of barbarians they have studied so far in *The Human Adventure*, beginning with the Akkadians who overran Sumer and including the various barbarian tribes who destroyed Rome. The teacher might develop a discussion by asking what characteristics barbarians share, and what the usual consequences of barbarian invasion are for civilized societies. Students should realize that, in the end, barbarians are often “conquered” themselves by the civilized cultures they set out to defeat.

After finishing the study of the Mongols, the class might return to this activity and compare the Mongols with the Arabs as nomadic tribes who both built huge land empires. This discussion should take in their differences and similarities, and the causes for the resurgence of Islam against the collapse of Mongol power.

NOTES ON QUESTIONS

Page 121: ► Civilized people have a surplus of goods (barbarians produced just what they

needed for themselves), a division of labor (barbarian economies were simple), and cities (some barbarians were nomadic like the Mongols while others, although they settled in groups, had few or no towns).

- ▶ The Akkadians, who conquered Sumer, were barbarians, as were the many groups who overran the relics of the Roman Empire: Huns, Goths, Vandals, Franks, Angles, Saxons, et al.
- ▶ The Greeks and Chinese both considered all foreigners barbarians.

Page 125: ● Nomads, especially those with herds, need vast stretches of grazing lands. Civilized peoples need less land, even if they have herds, because they can work with the land to increase its output. Technological advances in agriculture such as fertilizer and mechanized equipment increase yield tremendously and reduce the manpower necessary to do this.

? ▶ The lives of barbarian peoples are more closely linked with nature and the land. Civilized people are gentler—their lives are not a constant struggle for survival. The harsh environment of Mongolia produces a rugged people.

? ● Temujin had an education in warfare and physical skills. This reflected the necessities of Mongol life and was the aim of Mongol education.

Page 127: ● Because the family and the tribe were the most important groups in Mongol society, the leaders of those groups were the leaders of the society itself. A strong leader from one of those groups could dominate all of the other leaders.

? ● In our society we give allegiance mainly to our country. Such loyalty is called patriotism. But we also owe allegiance to our state, city or town, and other groups such as clubs, organizations, and churches. All of these are much larger than a family. We also have family loyalties.

● Muhammad reorganized Arab society by transferring allegiance from the tribe to Allah. This enabled the Arabs to unite into one very strong group.

Page 128: ● Just as the uniting of the Arabs spelled conquest for many areas, so the uniting of the warlike Mongols was a threat to the security of the surrounding civilized peoples.

? ● Temujin was a personal leader because he rose to power through his own dynamic qualities. These qualities inspired fierce loyalty and unity in his people. In another fashion, most great religious leaders have risen as a result of their power to mobilize passionate enthusiasm, for example, Moses, Christ, and Muhammad. Some examples of recent personal leaders might be President Nasser of Egypt, the Reverend Martin Luther King, and General De Gaulle.

Page 130: ▶ A united force is always a stronger one and always more to be feared.

● They probably did not like the Great Wall—just as they would not like any

obstacle placed in their way. But the Mongols seem to have been a people who enjoyed overcoming all obstacles in their path and certainly such obstacles as the Great Wall would not hold them back for long.

Page 133: ● From one point of view, the young Chinese scholar might be viewed as a traitor, since he made friends with China's enemy. However, one could argue that he made the best of a hopeless situation, and was able to secure better treatment for his people.

? ● Civilized life had been scorned by the Mongols who had considered civilized men soft and inferior to themselves. At first, Genghis could see only the tangible riches of civilization as worth the trouble. With guidance he began to see some of the intangible riches such as knowledge and learning.

Page 134: ● Genghis's armies, given their own way, would probably have settled down, been absorbed into civilization, and become civilized themselves. All previous conquering barbarians had become a part of the society they conquered. If barbarian armies become civilized, they are no longer interested in conquest and expansion.

? ● Unlike other barbarians studied, the Mongols (with a few exceptions) did not become civilized. They were unique because they returned to their homeland. The Arabs, when they ruled an empire, founded a new civilization.

Page 135: ● Strangely enough, Genghis felt he was powerful enough and had no need of other lands. He felt peaceful trade would be a benefit for both. He had also learned from the Chinese the advantages of collecting tribute from civilized states, rather than destroying them.

? ● Alexander did not know any defeat except the refusal of his troops to continue the conquest of India. Alexander made efforts to integrate his culture and the conquered cultures unlike Genghis, who made no such efforts. Like Genghis, Hannibal defeated armies larger than his own, but Hannibal was defeated. No other conqueror at any time conquered as much territory as Genghis Khan or knew such success as a general.

Page 136: ● The knights and their horses, encumbered and slowed down by heavy armor, were no match for the lightly armored Mongolian horsemen armed with mace, sword, bow and arrow.

ACTIVITIES

? Read aloud to the class Coleridge's poem "Kubla Khan." Have students discuss, from listening to the poem and from studying the text, the differences between Genghis and Kublai Khan, as personalities.

Divide the class into small groups and have each read and report on a section of *The Adventures of Marco Polo*.

Visit a local museum to see examples of Chinese art under the Mongols (the Yuan Dynasty.)

? Dramatization:

The arrival of Marco Polo in the court of Kublai Khan

A conversation between the pope and his ambassadors after the latter returned from the Mongol capital

Marco Polo recounting one of his adventures to his relatives in Venice

On a globe, have students compare the size of the Roman Empire at its height with the Mongol Empire at its greatest extent.

Students may make a diorama of a Mongol encampment: the steppes as background, with yurts, horses, sheep, camels, and human figures in the foreground.

Have students find pictures of Mongol life, the Gobi Desert, the Great Wall of China.

Students may draw pictures of such things as Mongol warriors and their armor, weapons, and steeds.

Read aloud to the class a few pages from Muhlenweg's *Big Tiger and Christian*, or other stories listed under *Resources* and *Pupil Books*.

Individual students or committees could produce reports on stories of the Mongols, on nomadic life, on the food of the Mongol nomads, etc.

CHAPTER 8






The Rise of Western Europe

Text pages 141-157

In the fourteenth and fifteenth centuries, the civilization of Western Europe showed the first signs of its potential to become a dominant world civilization, the most powerful and influential in Eurasia. The reasons for the rise of Western Europe can be found in its willingness to learn from other civilizations and from its own classical past. Western Europe's openness to change and experiment was a result of certain tensions and thought patterns built into the culture of Latin Christendom. The spirit of change manifested itself early in economic life and in technology.

Text Outline

Western Europe About To Expand
 An Eagerness To Change
 A Feeling of Strength and Security
 Church and State in Western Europe
Advantages of the Natural Environment
 Political Life and Growth
 Economic Life and Growth
 A Money-and-Market Economy

CONCEPTS	OBJECTIVES
 <p>Physical environment</p>	<p>Questions to be developed^o</p> <p>How did certain important geographical advantages of Europe help the growth of Western civilization?</p>
 <p>The ebb and flow of civilization</p> <p>Cultural diffusion</p>	<p>Throughout the human adventure, what different branches of civilization have appeared at different places on the globe?</p> <p>What was the cultural relation of Western Europe to each?</p> <p>What knowledge, skills, and ideas came to Western Europe from other civilizations?</p>
 <p>Controlling ideas</p> <p>Tension of two sets of controlling ideas</p>	<p>Why did Western Europe begin its rise to a position of power and world dominance? Why did it "explode"?</p> <p>What aspects of the cultural heritage of Europeans made them open to change and experiment?</p>
 <p>Types of government</p>	<p>How did representative government and the separation of church and state help to bring about change?</p>
 <p>Types of economy</p>	<p>What changes took place in the economic life of Western Europe toward the end of the Middle Ages?</p>

Behavioral Indications: ^oDiscussion of these questions and problems will show whether students understand the concepts and can apply them to the material presented in this chapter. The questions may also be used for review and evaluation.



Types of society

What social changes occurred as a result of political and economic change?

BACKGROUND INFORMATION

See pages 120–131 for *Resources*.

This chapter is a link to the next volume in *The Human Adventure*. For background information, refer to the Guide for *The Age of Western Expansion*, especially Chapter 1.

SUGGESTIONS FOR TEACHING

Students should recognize that the tension between Greco-Roman and Judeo-Christian ideas caused a burst of creative energy, experimentation, and intellectual curiosity which led to the rise and rapid expansion of Western European civilization.

Teachers should point out that the Judeo-Christian heritage of Latin Christendom inspired people with confidence and pride. The discovery of the Greco-Roman part of its heritage in turn led the West to the intellectual and artistic flowering of the Renaissance in the sixteenth century.

Students should be aware of the importance of a money-and-market economy in the rise of civilization in Western Europe. They should evaluate the importance of natural environment to Europe's economic expansion. That is, would a broadly based consumer economy have developed without access to waterways and without an abundance of natural resources?

Finally, students should compare the representative government (and particularly the separation of church and state) in Western Europe with the political institutions of other civilizations, such as Islam, China, and Sumer. Students should evaluate the importance of separating political authority from religious belief, and see how this separation led to a free society in Western Europe.

INTRODUCTORY INQUIRY ACTIVITY



Using the chart "Questions To Ask About a Culture" on page 60 in *Ancient Civilization*, note the characteristics of several civilizations. These might include Sumer, Athens, and Islam, and should end with Latin Christendom. Write down the basic characteristics of each of these civilizations (or make simple pictorial representations), by answering the questions on the chart.

Have the class comment on the differences and similarities between the culture of Latin Christendom and earlier ones, by comparing their social, economic, and political institutions, their natural environment, and their history.

Have the class point out some of the ideas that Western Europe took from other civilizations, as well as the ideas that originated in Latin Christendom. Discuss the probable causes of change in Western Europe c. 1400, the reasons for the accelerating rate of change, and the part played by controlling ideas in bringing about change.

NOTES ON QUESTIONS

Page 141: ► Europe, Asia, and Africa made up the Old World. The landmass of Europe and Asia is called Eurasia.

Page 146: ● The two sets of controlling ideas in Latin Christendom were Judeo-Christian, which emphasized man's duty to God, and Greco-Roman, which emphasized man's duty to the state. The partial contradiction of these ideas made Western Europeans insecure and experimental, and forced them to seek more than one answer to a question.

● By definition, a Confucian Chinese would not be torn between two sets of ideas. Confucian thought was institutionalized in Chinese culture, especially in the emperor, government, bureaucracy of scholars, and educational system. The Chinese, with their long tradition of high civilization, saw in other cultures nothing worthy of imitation. Because of their venerable civilization and their respect for Confucian tradition, they were not eager to change and experiment. The major Chinese inventions—printing, gunpowder, and the compass—had a far greater impact outside of China than within it.

● The Arabs admired the civilizations of the lands they conquered and were eager to preserve and draw on the wisdom of the past. This is a classic reaction of the barbarian to civilized society. From Hellenistic civilization, in particular, they learned to experiment and to study man and the world. However, by the thirteenth century, Muslim law had become rigid and discouraged intellectualism in favor of dogma.

Page 149: ● The feudal system itself, with its base of military power, indicates the warlike nature of the men of Latin Christendom. Warriors (lords and knights) were the ruling class. Barbarism being a major part of their heritage, and warfare being the reason for their position, the ruling class was warlike. After breaking the pattern of raid and invasion, they often fought among themselves.

During the crusades, the sack of Constantinople and the selling of Christian children into slavery were examples of the cruelty of the men of Latin Christendom. Their peaceful side is shown by their devotion to the church and their efforts to impose law and order on their society.

● From China, Western Europeans took the inventions of gunpowder, paper, printing, and the compass; from India, the use of Hindu-Arabic numerals for calculation; from Islam, navigational aids, including the astrolabe.

By preserving the cultural contributions of the Greeks, Islam served as a bridge between classical civilization and Latin Christendom. Greek ideas came to Latin Christendom via Islam.

Page 151: ► The church was older than the kingdoms of France and England. The Byzantine Empire, however, was older than the Greek Orthodox Church. In Western Christendom, the church was independent of the state.

● The term Latin Christendom died out as church and state were separated, and the early ideal of a kingdom under one church and one emperor disappeared.

Christendom no longer served as a good name for lands not united under the church.

Page 152: ● Europeans used stone for the construction of houses, palaces, cathedrals, surrounding walls, shops and guild halls, monasteries and convents. Timber was used in building, and in the manufacture of tools (wooden hoe, plow, loom, wine and olive oil presses). Ships, carts, wagons, waterwheels, and windmills were also made from timber. Europeans used metal primarily for weapons and armor, for some tools, and for cooking utensils.

? ● The heavy moldboard plow that turned and drained the soil was the most important agricultural improvement. The production of a food surplus led to the rise of civilization in Western Europe, as those released from the task of food production turned to the specialized production of other goods and services.

★ *Scandinavia*, a peninsula made up of Norway and Sweden, is located in Northern Europe; it is bounded on the south and east by the Baltic Sea. *Denmark*, south of Scandinavia and north of Germany, is located on the Jutland Peninsula. *Spain* is in southwestern Europe, on the Iberian Peninsula; it is bounded by the Atlantic Ocean and the Mediterranean Sea. *Italy* is a peninsula in southern Europe, extending into the Mediterranean Sea.

The *Elbe* is a river in northern Germany which flows into the North Sea. The *Rhine* originates in Switzerland, flows through western Germany and the Netherlands, and empties into the North Sea. The *Seine* flows northwest through northern France and empties into the English Channel. The *Thames* flows through south central England to the North Sea. The *Loire* flows west through central France and empties into the Bay of Biscay. The *Garonne* starts in the Pyrenees, and flows through southwestern France, northwest to Bordeaux. The *Tagus* flows west through central Spain and Portugal to the Atlantic. The *Rhone* flows through southern France from Lake Geneva to the Mediterranean. The *Po* flows through northern Italy, from the Italian Alps eastward to the Adriatic Sea.

The *Baltic Sea* is a body of water in northern Europe, enclosed by Scandinavia, Russia, Germany, and Poland.

? ● Common staples such as grain and building materials made up the greater part of European commerce when goods were transported by water. The consumers of these goods were the entire population of Western Europe. Both lightweight luxury goods and heavy goods could be easily transported. The broad base of European commerce made possible rapid and widespread economic development.

? ● With the discovery of the New World, Western Europe moved to the center of the known world. The expansion of trade, development of technology, especially navigational skills, and the potential for raw materials, markets, and trade routes all contributed to this shift.

Page 154: ● The Sumerians, Mongols, Confucian Chinese, and Muslim Arabs all lacked powerful groups to share in government.

- The changes in economic life that led to the rise of civilization in Latin Christendom were similar to those that took place in Sumer. Improvement in farming methods led to a food surplus. This in turn released some men from the task of producing food, and brought about a division of labor. As more people worked at specialized jobs, urbanization took place. With the rise of towns came a growth of trade and the development of a money-and-market economy. Trade produced large profits which were saved and invested as capital, for further economic expansion.

Page 155: ● The overland caravan route from China to Syria was the Silk Road, which had been in use since c. 100 B.C. It passed across central Asia north of the Tibetan Plateau and south of the Caspian Sea, terminating in Syria. The sea route from India to Egypt crossed the Arabian Sea to the Gulf of Aden, then up the Red Sea. At the northern end of the Red Sea, goods were transferred from ship to caravan to cross the desert to Alexandria.

- Venice is in northeastern Italy on the Adriatic Sea; Genoa is a port in northwestern Italy on the Ligurian Sea; Florence is an inland city in central Italy on the Arno River. Venice and Genoa benefited first from being ports. Also, from Venice and Genoa, goods could be moved overland through Alpine passes to cities in France and Germany. Florence benefited from its central location in the peninsula, and from its proximity to the port city of Pisa.
- From Venice and Genoa, goods could be moved overland through Alpine passes to France. River systems in France then distributed goods to northeastern ports (such as Le Havre) where they could be shipped across the English Channel to England.
- At first, European merchants were forced to trade gold and silver for Asian goods, since no demand existed in Asia for European food, cloth, and metals. Later on, Europeans traded such items as guns, opium, and furs. Europeans traded with each other for metal, cloth, grain, fish, wool, and wine, besides such raw materials as timber, metals, and stone.
- Italians were the first Europeans to learn about Hindu-Arabic numerals from the Arabs. As a result of transporting the crusaders across the Mediterranean to the Middle East, they were in constant contact with the Muslim world. The Italian city-states also carried on a thriving trade with Islamic Eastern Mediterranean ports.
- Using Hindu-Arabic numerals enabled merchants to figure more rapidly, concisely, and accurately than with Roman numerals.

Page 156: ★ *Profit* is the money made over and above the amount spent on a project. *Capital* is money or goods invested to make more money. *Lending* is giving money to another person to use for a specified time, after which it is repaid with an additional set amount known as interest. *Borrowing* is accepting the money lent by banks under specified conditions. A *loan* is money lent for interest. A *bank* is a place where money is kept, lent, exchanged, and issued.

- The borrower pays a specified sum, over and above the amount borrowed, for the use of the money. This sum is called *interest*. The borrower agrees to pay back both principal and interest within a given period of time. *Profit* differs from *interest* in that profit is the margin between the capital and labor expended and the total amount collected on an investment.
- ? ● When Western Europe changed from a feudal economy to a money-and-market economy, money replaced land as the most important economic unit. Money represented power, and land became a commodity that could be purchased or taken in payment for a loan. The merchants and bankers who controlled trade and trading profits lent money to noblemen who were the consumers of imports and luxury goods. The nobles, still dependent on the smaller and slower profits from their lands, might be unable to repay the high interest bank loans. In the end, many nobles lost their land to merchants and bankers. Also, merchants and townsmen often allied themselves with the rising national monarchies against the traditional power of feudal lords.
- Among the services that banks perform are making loans; administering funds deposited in savings and checking accounts; and arranging for the exchange of funds by check. In these ways, they provide capital to those who need it, keep money safely for those who have it, and make it unnecessary for people to carry about large sums.
 Banks still issue letters of credit; in fact, this is the most common way to move large amounts of money around the world. A letter of credit is the equivalent of a bank check, being the bank's guarantee that the requisite funds are available and will be paid out on demand. A credit card differs from a letter of credit in that it is not a guarantee. The requisite funds are not necessarily on hand at the time the transaction is made. A credit card simply authorizes purchases, with the condition that the money will be paid within a certain time. A bank makes a profit by investing funds on account as capital, and by charging interest on loans.
- ? ● Banks provided capital (through loans) to potential producers who could then buy tools, workshops, and materials for store production. If he made a profit on the sale of his goods, the producer could then repay the loan plus interest.

ACTIVITIES

- ? Discuss which world view—the Judeo-Christian or the Greco-Roman—was more important in Western Europe during the Middle Ages. Which set of ideas most influenced the way medieval Europeans thought about life and the universe?
- ? Compare the formation of Western European culture with that of Hellenistic culture or Arab culture. What elements from other cultures were combined to form the new culture in each case?
- ? Have a debate between a Muslim (Arab), a Chinese, and a European, each convinced of the superiority and the world-dominating potential of his own civilization. Set the date of the debate c. 1480. (Twenty years later and you have a greatly changed world picture due to the achievements of Da Gama, Columbus, etc.)

- ? Discuss the meaning of the phrase, “the fighting faith of Christendom.” Have the students decide which of the religious and ethical systems they have studied are “fighting faiths” and which are not. Discuss why believers in monotheistic religions have often fought to preserve and spread their faith—or, the other side of the coin, why warlike people have often adopted monotheistic religions.
- ? Discuss the similar reactions of the Arabs and of the Western Europeans on discovering the legacy of the Greeks. Include mention of the work of the translators and their methods; the stimulus provided by Greek ideas.
- ? Discuss the effects of the Muslim invasion of Spain and Portugal; the Mongol invasions of the Middle East and Eastern Europe; and various barbarian conquests through history, such as the sack of Rome.
- ? Have students identify Western Europe’s “vulnerable frontiers,” and have them consider the consequences of invasion on the rise of civilization in Western Europe.

CONCLUSION

The Continuing Ebb and Flow of Civilization

Text pages 159-163

The conclusion surveys the human adventure from the beginnings of civilization in Mesopotamia to the end of the medieval period in Western Europe. While individual civilizations have ebbed and flowed, civilization itself has never entirely died out. Young civilizations learn from old ones, adapting their inventions, institutions, and discoveries. It is this continuing experimentation and adaptation that keeps alive the process of civilization itself.

BACKGROUND INFORMATION

See pages 120-131 for *Resources*.

By c. 1500, Western Europe, having established strong political and economic institutions, stood on the threshold of an age of enormous expansion. It was about to enter the Renaissance.

The tension between Judeo-Christian and Greco-Roman concepts released a burst of intellectual, artistic, and scientific experimentation. An experimental turn of mind, together with a willingness to borrow freely from other cultures, led Western Europeans to a commanding world position in a relatively short time.

The rise of Western Europe cannot be discussed except in terms of other civilizations and cultures, both historical and contemporary. From the ancient world, Western Europe inherited the idea of civilization itself, with its characteristics of surplus production, division of labor, and urbanization. From classical civilization, Western Europe took the ideas of rule of law, constitutional government, and humanism. Through Islam, it acquired the body of Greek learning which had been preserved and enlarged by the Arabs. From

the Arab world, too, came various mathematical and scientific techniques—notably, the use of Hindu-Arabic numerals and navigational devices. From China came such remarkable inventions as gunpowder and printing which had failed to effect much change in China, but were to revolutionize the West.

Negative factors also played a part in the rise of civilization in the West. Western Europe was spared the brutal Mongol invasions that devastated Islam and Eastern Europe. The settlers of northwestern Europe, themselves barbarians, were able to build the foundations of civilization behind the effective defenses of the feudal system.

The ebb and flow of civilization has been marked by a rapidly accelerating rate of change. By 1500, the barriers between civilizations were breaking down, as a result of conquest, exploration, and expanding trade. Western Europe took advantage of its contact with other cultures, and of its own dual heritage, to become the dominant world civilization in the Modern Age.

SUGGESTIONS FOR TEACHING

The purpose of the conclusion is to point out that civilization is a continuous process. While individual civilizations have declined or died, civilization itself has never completely disappeared. Students should recognize that all civilizations are characterized by certain features—surplus production, division of labor, and urbanization, although they may differ greatly in many other ways. They should also be aware that new civilizations draw upon the ideas and discoveries of older ones.

Students should be able to distinguish between civilizations and empires and identify the causes for, say, the decline of Islamic civilization and the collapse of the Mongol Empire.

The teacher should point out that certain civilizations such as Islam and China, were ultimately weakened by the same inflexible ideas that had been their original strength. It was the peculiar strength of Western European civilization that it was not tied to a single set of concepts or dogma.

INTRODUCTORY INQUIRY ACTIVITIES



Make a time line of the human adventure, since the beginning of civilization (c. 3500 B.C.). Using an appropriate scale, have the physical distance between two points

marked on the time line correspond as accurately as possible to the chronological distance between these two points. Attempt to show continuation of the various patterns of culture, as well as the "rise" of each. This latter objective might be best accomplished by having, say, five time lines, each for a different geographical area, i.e., Europe, Middle East, India, China, Central Asia. These time lines can be placed one above the other on the board.

Using a different color for each civilization or pattern of culture, place a stroke of color along the appropriate geographical time line between the proper points chronologically. When one culture controls life in more than one geographical area, indicate this by placing a stroke of the color representative of that culture on the time lines of all areas thus controlled. For example: If the color for Roman civilization is red, then the visual representation of Roman civilization would be a long red stroke stretching for approximately 800 years along the time line of Europe. The first part of this red stroke would overlap with the, say, green stroke of Greek civilization. When the Roman Empire expands into the Middle East (c. 100 B.C.), a stroke of red would appear on the time line of the Middle East. There will be gaps between colors on some time lines, which would indicate 1) lack of knowledge by the students, 2) the ebb and flow of civilization.

This device should help the pupils visualize what cultures were dominant in various parts of the world at any one point in history, how long these cultures lasted, which parts of the world exhibit the ebb and flow of civilization to a greater degree than others, etc.

Make a bulletin board reviewing all patterns of culture studied in *The Human Adventure*. Have pupils select from bulletin board materials (original drawings, photographs clipped from magazines, etc.), used at different times throughout the year, three or four representative illustrations for each culture. This could be committee work, one committee per culture, with each committee justifying its choices to the rest of the class. These groups of illustrations can be arranged chronologically on the bulletin board. Such a display could be tied in with the time line(s) described previously by 1) connecting each group of illustrations to the proper point or span on the time line(s); 2) backing each group of illustrations with construction paper of the same color as was used for that culture on the time line(s).

NOTES ON QUESTIONS

- Page 159: ● The Sumerians developed a widespread system of irrigation canals on the plain between the Tigris and Euphrates Rivers. The success of this system, coupled with the use of the traction plow, led them to settle permanently on the land, and to produce a surplus. Surplus production permitted a division of labor, the development of specialized jobs, the rise of cities, and the growth of trade.

Trade expanded as the need for new markets and raw materials grew. The Sumerians developed a medium of exchange (first sacks of grain and later bars of silver). The growth of civilization demanded the strengthening of social institutions. Religion was organized under priests who interceded with the gods to control natural forces. Government was set up under the rule of priest-kings. Laws were made which covered every aspect of life, including business, taxation, marriage, divorce, and the relationship and duties of classes and individuals.

Page 160: ► *Culture* is the totality of the way of life, customs, and traditions of a society. *Controlling ideas* are the values people live by, and include ideas about the nature of God and the universe and the purpose of life.

- The controlling idea in China was Confucianism; in India, Buddhism; in Palestine, Judaism; and in Greece, humanism. Judaism and Greco-Roman ideas had the greatest influence on Western civilization.
- The eastern part of Alexander's Empire did not become part of the Roman Empire. These were the lands between the Caspian Sea, Persian Gulf, and the Indus River. They included Persia, Parthia, and Bactria. The Roman Empire included lands to the west of Alexander's Empire, the northern coast of Africa, and a large part of Europe from northwest Greece west to Spain and Britain.
- The lands of the Roman Empire that later became part of the Islamic Empire were to the south, east, and west of the Mediterranean. These included Spain, northern Africa, Mesopotamia, the Levant, and a large part of Asia Minor. Western Europe, except for Spain, did not become a part of the Islamic Empire.

CULMINATING ACTIVITY

To conclude study of *Medieval Civilization*, teachers should distribute randomly to all students in the class slips of paper containing phrases descriptive of the four cultural areas studied in this book—the Islamic world, the African kingdoms, the Mongol Empire, and medieval Europe. There should be a somewhat even distribution of phrases among the four cultural areas. Statements can be descriptive of the natural environment of the area, the cultural environment, social, political, religious institutions, etc. Examples follow:

The natural environment includes dry grasslands and the great rivers, the Niger and the Senegal.

A good knight fights fiercely in battle and is loyal to the church.

This empire, with its center in the irrigated river valleys of the Middle East, was heir to Greek, Persian, and Indian civilizations.

The caliph has the power of life and death over his subjects.

After distributing the statements, teachers should tell students to find the other students in the class with phrases about the same culture. The class will, thus, divide itself into four groups. Tell each group that, using the statements as a guide, they should make a presentation to the class about their cultural area—in the form of a skit, debate about the contributions of their culture to world civilization, etc.

REVIEW OF MEDIEVAL CIVILIZATION

1. On an overhead projector or chalk board have students draw time lines illustrating the parallel relations between: events in the Sudanic kingdoms of Africa and the

Islamic world; the Mongol invasions and Western European affairs; between events in the Islamic Empire and in Western Europe.

2. In *Medieval Civilization* students have studied the rise and decline of several empires. Ask them to tell how the empires of Ghana and Mali, the Islamic Empire, and the Mongol Empire rose to power? Why did each of these empires decline?
3. What was the basic difference between the Islamic Empire and the Mongol Empire? (Clue: What was the level of civilization in each?)
4. Discuss the role of technology and invention in medieval civilization. What technological advantage did the armies of Ghana have over their less sophisticated neighbors? How did the moldboard plow, invention of horseshoes, and gunpowder affect medieval European civilization?
5. How did Islamic civilization contribute to world culture?
6. What ideas from medieval European culture are part of modern Western culture?
7. What factors had to be present in order for civilization to develop in Muslim lands, West Africa, and Western Europe?
8. How does medieval European culture reveal the tension between Judeo-Christian and Greco-Roman ideas? Between secular concerns and religious principles?
9. Medieval civilization brought increased contact among people of many different cultures. Did trade contribute to culture contact? How? Give specific examples. What was the role of conquest?
10. Students have studied many different types of government in *Medieval Civilization*—the rule of the god-king in Ghana, the caliphate, feudalism and medieval monarchies, rule of the khan. Ask students which type of government they would prefer and why. Do they think their choice would work for all medieval peoples? Why or why not?
11. At the end of *Medieval Civilization*, Western civilization appears to be on its way to a dominating role in world affairs. What factors might contribute to the rise of Western Europe?

GENERAL REVIEW OF THE FIFTH GRADE PROGRAM

The students have been learning many valuable ideas and skills. They will need these all their lives. Here are some questions to help them check their knowledge.

1. Using a map of Western Europe today, answer the following questions:
 - (a) Which grid lines are the parallels of latitude?
 - (b) Which are the meridians of longitude?

- (c) Is this area in the tropics (low latitudes), the middle latitudes, or the high latitudes (arctic and subarctic)?
 - (d) At any given moment will the clocks in Warsaw show the same time as the clocks in London? Which clocks will be ahead? Why?
 - (e) Give a rough grid reference in degrees for these cities: London, Berlin, Rome, Warsaw.
 - (f) Which countries are located on peninsulas?
 - (g) What was this area called during the Middle Ages?
 - (h) In which direction from Rome would you go to reach the Middle East?
 - (i) Roughly how far is it directly from London to Rome? How far by sea?
2. Why is it important to know about the natural environment when studying any society? What things make up the natural environment? What big differences can you think of between the natural environment of Sumer (Mesopotamia) and that of northwestern Europe (England, France, Germany)?
 3. Give examples of man's inventiveness in adapting to, or changing, his natural environment. Consider: the early river-valley civilizations, the Arabs of the desert, the Mongols, the agriculture of the heavy, wet soils of northwestern Europe.
 4. How does the movement of the earth give us the measurement for a day (24 hours) and a year (365-1/4 days)?
 5. What "starting point" do we use to measure time in history?
 6. In what centuries did the following events take place?
 - The death of Hammurabi, 1686 B.C.
 - The reign of Pharaoh Akhenaten, 1379-1362 B.C.
 - The flight of Hebrews under Moses from Egypt, c. 1250 B.C.
 - The death of Buddha, c. 483 B.C.
 - The death of Confucius, c. 479 B.C.
 - The Battle of Marathon, 490 B.C.
 - Pericles' funeral oration, 431 B.C.
 - The death of Alexander the Great, 323 B.C.
 - The Third Punic War, 149-146 B.C.
 - The assassination of Julius Caesar, 44 B.C.
 - The crucifixion of Jesus, c. A.D. 30
 - Constantine the Great, A.D. 306-337
 - The end of the Roman Empire in the West, A.D. 476
 - Muhammad's flight from Mecca (Hegira), A.D. 622

Muslim conquest of Spain, A.D. 711-715

Pope Urban II proclaimed the First Crusade, A.D. 1095

Temujin became supreme ruler, Genghis Khan, of the Mongols, A.D. 1206

Magna Carta, A.D. 1215

The death of St. Francis of Assisi, A.D. 1226

Kublai Khan became emperor of China, A.D. 1260

The Turks conquered Constantinople, A.D. 1453

7. In what millennia did the following events happen?
 - Civilization began in Sumer, c. 3500 B.C.
 - Sargon the Great ruled Akkad, c. 2360 B.C.
 - The great age of Athens from Solon to Pericles, c. 594-430 B.C.
 - Buddhism spread in India, Burma, Ceylon, c. 480-250 B.C.
 - The Dark Ages in Europe, c. A.D. 500-1000
8. What is the connection between a surplus product, capital, specialization (or the division of labor), and civilization?
9. What big differences can you name between a civilized and a noncivilized society? Can you give examples of each type of society?
10. Why do civilized societies tend, sooner or later, to decline? What part do barbarians sometimes play in the decline of a civilized society?
11. What do we mean by the *controlling ideas* of a culture? Give examples. How do the myths and how do the arts of a society help to show its controlling ideas?
12. What is wrong with these statements, and why?
 - (a) Barbarians are all savages.
 - (b) There were no black African civilizations.
 - (c) A good king should have unlimited power.
 - (d) The Mongols had no culture.
 - (e) Islam, Judaism, and Christianity are polytheistic.
 - (f) Civilization began in rain-watered lands.
 - (g) New inventions in ways of fighting wars are unimportant in history.
 - (h) Capital is money.
 - (i) The Roman Empire had better guns than the Persian Empire.
 - (j) Athens was a democracy; that is why it defeated undemocratic Sparta.
 - (k) Republics and democracies cannot be imperialistic.

13. What is meant by *feudalism* or a *feudal system*? What type of government do you expect to find in a feudal society? What social classes would you find?
14. How do inventions or discoveries change the way people live? Give some examples.
15. In what big ways do Chinese writing and spelling differ from the writing and spelling used by the Greeks, Romans, and Western Europeans? What effect has Chinese writing had on Chinese culture, e.g., education, social classes, government?
16. What is meant by *loyalty*? What loyalty or loyalties would you find in Athens and Sparta c. 431 B.C.; in Rome during the Punic Wars; in Rome just after Julius Caesar was killed; in Western Europe in the Dark Ages and under the feudal system; among the Mongols under Genghis Khan; among the early Christians; among the Arabs before and after Muhammad? Is there a connection between loyalty and self-government (democracy or republican government)? Can people be pulled different ways by their loyalties? How, for example, may Judeo-Christian ideas and Greco-Roman ideas in Western cultures produce opposing loyalties?
17. Archaeologists dig up an ancient site in the Middle East. They find: ruins of brick houses; streets paved with brick; ruins of a big brick building with broken statues in it; ruins of a high, thick wall of brick all around the site; many small statues of baked clay; baked clay tablets with marks like writing on them; knives and swords of bronze; plates, cups, and jugs of pottery with pictures of people and animals painted or drawn on them; large storage jars for grain and wine; small discs of silver and copper; a few jewels that must have come from faraway places; some graves containing bodies with rich ornaments of silver and jewels; and many graves containing a number of skeletons without any ornaments.

What can you tell about the society that lived on the site?

Was it civilized?

Did it have specialized workers?

Did it have writing?

Do you think it had different social classes?

Was its religion polytheistic?

Who ruled it: priests or a king? (Or can't you tell?)

Did it have foreign trade?

Did it have money?

Did it fight wars?

Did it have to defend itself against enemies?

Can you guess anything else about the society?

18. What big ideas about politics did the men who wrote the Constitution of the United States learn from classical Greece and Rome?

19. How does one culture influence other cultures? What different results may come when different cultures come into contact? Give some examples.
20. A magician says he can whisk you back to any place or time in history. You can live for a week in any society you want. Which society and which time would you choose to visit? Why?
21. To what period of history do the following events belong—Ancient, Classical, Medieval, or Modern?

Alexander leads the Macedonians to victory over the Persians.

Europeans embark on crusades to win back the Holy Land.

Priest-kings rule in Sumer.

World War I (1914–1918)

Pericles becomes leader of the Athenians.

The Akkadians establish an empire in the Tigris-Euphrates Valley.

Mansa Musa makes a pilgrimage to Mecca.

St. Francis founds his religious order.

The Delian League is formed.

The American Civil War (1861–1865)

Augustus becomes emperor of Rome.

Buddha develops a new religion.

Genghis Khan unites his people and leads them on wars of conquest in Eurasia.

Confucius teaches in China.

King John is forced to accept the *Magna Carta*.

Ghana is attacked by Berbers from the north.

The Hebrews return to their homeland from captivity in Babylon.

Muhammad preaches monotheism to the Arabs.

RESOURCES

GENERAL

Teacher Books

- Huxley, Julian, and others (eds.). *Doubleday Pictorial Library of World History*. Garden City, New York: Doubleday, 1962. Pertinent topics include “Europe’s Dark Age” and “Byzantium and Islam.”
- Langer, William L. (ed.). *An Encyclopedia of World History*. Boston: Houghton Mifflin, 1968 or later editions.

McNeill, William H. *A World History*. New York: Oxford University Press, 1967. A comprehensive view of the history of civilization since the agricultural revolution.

Pupil Books

Boardman, Fon W. *History and Historians*. New York: Henry Z. Walck, 1965. An explanation of what history is and what historians do. A number of periods, including the Middle Ages, are covered.

Miscellaneous

Time Lines:

1. Jacques Barzun. *What Man Has Built*. An introduction to Time-Life Series *Great Ages of Man: A History of the World's Cultures*. Includes a chronological chart showing the world's great cultures. Available from Time, Inc., Time and Life Building, New York, New York 10020.
2. *World Civilization Time Line and Date Chart*. This 5-½ foot chart covers civilization's development from 4500 B.C. to the present. Available from Charles E. Merrill Publishing Co., 1300 Alum Creek Drive, Columbus, Ohio 43216.

THE RISE AND SPREAD OF ISLAM

Teacher Books

- Durant, Will. *The Age of Faith*, in *The Story of Civilization: Part IV*. New York: Simon and Schuster, 1950. Covers medieval Islam, Judaism, and Latin Christendom.
- Gibb, H. A. R. *Mohammedanism: An Historical Survey*. New York: Oxford University Press, 1962. A good treatment of Muhammad's career and the spread of Islam.
- Guillaume, Alfred. *Islam*. Baltimore, Md.: Penguin Books, Pelican Books, 1964. Discusses Islam as revealed by Muhammad, and changes in Islam to modern times.
- Hitti, Philip K. *The Arabs: A Short History*. New York: St. Martin's Press, 1969.
- Kritzeck, James (ed.). *Anthology of Islamic Literature*. New York: Holt, Rinehart & Winston, 1964.
- Payne, Robert. *The Holy Sword*. New York: Macmillan, 1962. The story of Islam, from Muhammad to modern times.
- Rodwell, J. M. (trans.). *The Koran*. New York: E. P. Dutton, 1957. Rodwell has arranged the suras in chronological order, rather than according to the principle that guided the collation of the Koran in Arabic: "longest suras first and shortest suras last."
- Ullah, Najib (ed.). *Islamic Literature*. New York: Washington Square Press, 1963.
- Verhoeven, F. R. J. *Islam: Its Origin and Spread in Words, Maps and Pictures*. New York: St. Martin's Press, 1962. A short, well-illustrated history of Islam.
- Watt, W. Montgomery. *Muhammad: Prophet and Statesman*. New York: Oxford University Press, 1961. An abbreviated version of two detailed studies: *Muhammad at Mecca* and *Muhammad at Medina*.

Pupil Books

Ansley, Delight. *The Good Ways*. New York: Thomas Y. Crowell, 1959. A simple introduction to the origins and histories of the world's great religions. Chapter 8, "The Road from Mecca," discusses Islam and Muhammad.

- Asimov, Isaac. *The Near East: 10,000 Years of History*. Boston: Houghton Mifflin, 1968. A lively description of the area between the Tigris and Euphrates Rivers where civilization is thought to have begun. Short chapters and useful maps. See Chapter 10 entitled "The Arabs."
- Colum, Padraic (ed.). *The Arabian Nights*. New York: Macmillan, 1964. Fourteen of the famous tales that Scheherezade told her husband. The stories all reflect in some way the lives of medieval Arab people.
- Fitch, Florence M. *Allah, the God of Islam*. New York: Lothrop, Lee & Shepard, 1950. An introduction to the world of Islam—its life, culture, and religion. A fine source for student research on the Muslims.
- Housman, Lawrence (ed.). *Stories from the Arabian Nights and Sinbad the Sailor*. Garden City, New York: Doubleday, 1955. Contains some of Scheherezade's best stories, together with Sinbad's told by himself.
- Irving, Washington. *Tales of the Alhambra*. Adapted for young readers by Robert C. Goldston. Indianapolis, Indiana: Bobbs-Merrill, 1962. A retelling of Washington Irving's book about the Moorish kings of Cordoba.
- Kelsey, Alice G. *Once the Hodja*. New York: David McKay Co., 1943. Collection of Muslim folk tales. A Hodja is a Turkish mullah (see following title). Companion piece to *Once the Mullah*.
- . *Once the Mullah*. New York: David McKay Co., 1954. These delightful Persian folk tales reveal much about life in Iran. "Mullah" is the Persian word for a "priest" who also acts as a teacher and a judge.
- Life, Editors of. *The World's Great Religions*. Racine, Wisconsin: Western Publishing Co., 1958. Good explanation of Islam—beliefs, followers, expansion. Beautiful photographs and concise text.
- Loder, Dorothy. *The Land and People of Spain*. Philadelphia: J. B. Lippincott, 1963. Chapter 3 tells of the Moors in Spain; Chapter 4, the Reconquest. Good for research on the Arabs in Spain. Excellent photographs.
- Mehdevi, Anne S. *Persian Folk and Fairy Tales*. New York: Alfred A. Knopf, 1965.
- Mozley, Charles. *The First Book of Tales of Ancient Araby*. New York: Franklin Watts, 1960. Seven representative tales.
- Price, Christine. *Cities of Gold and Isles of Spice*. New York: David McKay Co., 1965. Fact and fiction; stories of travel to the East during the Middle Ages, highlighting merchants, pilgrims, crusaders, adventurers, the Polos, Rabbi Benjamin, the Muslims.
- . *The Story of Moslem Art*. New York: E. P. Dutton, 1964. Traces the influence of Egypt, Syria, Greece, and Persia on Muslim art.
- Stewart, Desmond S. *Early Islam*. Morristown, N.J.: Silver Burdett Company, 1967. One of the "Great Ages of Man" series, this *Time-Life* book presents a fascinating picture of Islam's religious, political, and cultural aspects. Vivid narrative, illustrations, maps, and documents.
- Warren, Ruth. *Muhammad, Prophet of Islam*. New York: Franklin Watts, 1965. A short, well-written biography. For student research.
- Watson, Nancy D. *The Arabian Nights Picture Book*. Garden City, New York: Doubleday, 1959.

Filmstrips

- EBE *Cities of Europe: Granada.*
- FH "Spain—The Country and Its People" Series. *Early Spain.*
- MGH *Our Heritage from the Moslem Empire.*
- SVE *Islam Today.*

Films

COR *The Mohammedan World: Beginnings and Growth.*

Note: It is suggested that the teacher preview filmstrips and films to determine their value for use with her class. Before showing, the teacher might ask students to be alert for discrepancies that occur, such as references to Muslims as Moslems or Mohammedans.

MEDIEVAL AFRICA

Teacher Books

- Ajayi, J. F. Ade (ed.). *A Thousand Years of West African History: A Handbook for Teachers and Students*. Ibadan, Nigeria: Ibadan University Press, 1969. Excellent chapters on the Sudanic kingdoms and the role of Islam in West Africa.
- Bohannon, Paul. *Africa and Africans*. New York: Natural History Press, 1964. Introduction to the people and the history of the continent.
- Davidson, Basil. *African Kingdoms*. New York: Time-Life Books, 1966. Sudanic Kingdoms and the influence of trade in African history. Excellent illustrations of trade routes, African art, ancient maps, etc.
- . *A History of West Africa to the Nineteenth Century*. Garden City, New York: Doubleday, Anchor Books, 1966. Comprehensive history.
- . *The Lost Cities of Africa*. Boston: Little, Brown, 1959. History of medieval Africa, with special emphasis on recent archaeological findings.
- Fage, John. *An Introduction to the History of West Africa*. Cambridge: Cambridge University Press, 1962. Excellent, ground-breaking survey.
- July, Robert W. *A History of the African People*. New York: Charles Scribner's Sons, 1970. Up-to-date study of African history from origins to present.
- Lenzinger, Elsa. *Africa: The Art of the Negro People*. New York: Crown Publishers, 1960. Begins with general survey of African art. Second part of the volume deals with the art of particular regions or tribes—i.e., that of the Ashanti; the naturalistic sculpture of Ife; Congolese art.
- Radin, Paul, Elinor Marvel, and James Johnson Sweeney. *African Folktales and Sculpture*. New York: Pantheon Books, 1964. The first part of the volume contains a fascinating collection of African folktales. The second part has excellent full-page photographs of African sculpture with commentary.

Pupil Books

- Chu, Daniel. *A Glorious Age in Africa: The Story of Three Great African Empires*. Garden City, New York: Doubleday, 1965. A colorfully illustrated account of the history of Ghana, Mali, and Songhai.
- Courlander, Harold. *The Cow-Tail Switch and Other West African Stories*. New York: Holt, Rinehart & Winston, 1947. Delightful folk tales about the people of the forest, the sea-coast, the hills, and the plains of Africa. Teachers might read to the class.
- Davidson, Basil. *A Guide to African History*. Garden City, New York: Doubleday, 1965. A brief and readable history of Africa, from ancient to contemporary times, by a leading authority in the field.
- Hoff, Rhoda (ed.). *Africa: Adventures in Eyewitness History*. New York: Henry Z. Walck, 1963. For teacher to read to the class. Comments on Africa made through the ages by explorers, travelers, colonists, traders, natives. Extremely interesting.

- Joy, Charles R. *Desert Caravans: The Challenge of the Changing Sahara*. New York: Coward-McCann, 1960. Good photographs add interest to a book about the Sahara and the people who live and travel on it.
- . *Young People of West Africa*. New York: Duell, Sloan & Pearce, 1961. Boys and girls of West Africa tell, in their own words, about how they live and what they strive for.
- Kaula, Edna M. *African Village Folktales*. Cleveland: World Publishing, 1968. A collection of folk tales from all over Africa. Before each tale the author describes the people from whom she heard the story, their history, and some of their customs. Charming illustrations.
- Levy, Mimi C. *Caravan from Timbuktu*. New York: Viking Press, 1961. Novel set in the fourteenth century and based loosely on the pilgrimage to Mecca of Mansa Musa, king of Mali. The pilgrims encounter many adventures along the way.
- Mitchison, Naomi. *African Heroes*. New York: Farrar, Straus, and Giroux, 1969. Stories of 11 African heroes who lived between 1300 and 1900. Characters in each story are set against the background of their tribal customs and beliefs. Contains stories of Sundiata, king of Mali, and Mai Idris Alooma of Bornu.

Filmstrip

WASP or *African Art and Culture*. (3 filmstrips, 3 LP records, and teachers' guide.)

Films

- HN *Daily Life of the Bozo People*. (Ancient people in Mali.)
- VAL *Negro Kingdoms of Africa's Golden Age*.

Miscellaneous

- SOC *African Heritage Chart*. 30" × 40"; color. Uses maps, pictures, and graphs to show the rich heritage of Africa's past. Includes a time line that traces and compares the historical developments in each section of Africa from 5000 B.C. to the twentieth century.
- SOC *Early African Civilizations: Benin and Songhai*. "Compile-A-Topic" – historical reproductions. Kit contains 12 items. Good to introduce chapter, to provide group study, or for bulletin-board display.
- SOC *History and Culture of Africa*, Part I. (10 transparencies; 31 overlays) Examines the complex historical and cultural development of Africa from the emergence of the earliest tool-making man. Traces the rise and accomplishments of such empires as Egypt, Kush, Ethiopia, Sudan, ancient Ghana, and Mali.

THE MIDDLE AGES IN EUROPE

Teacher Books

- Aubert, Marcel. *The Art of the High Gothic Era*. New York: Crown Publishers, 1963. Scholarly commentary accompanies exquisite illustrations.
- Bishop, Morris. *The Horizon Book of the Middle Ages*. New York: American Heritage Publishing Co., 1968. A well-written survey.
- Bulfinch, Thomas. *The Age of Chivalry*. New York: Airmont Publishing Co., 1965. This inexpensive paperback includes the stories of King Arthur, the Mabinogion, and the stories of Robin Hood.

- Dahmus, Joseph. *The Middle Ages: A Popular History*. Garden City, New York: Doubleday, 1968. A useful survey of the period between the decline of Rome and the Renaissance.
- d'Haucourt, Genevieve. *Life in the Middle Ages*. New York: Walker & Co., 1963. A short, interesting treatment.
- Evans, Joan (ed.). *The Flowering of the Middle Ages*. New York: McGraw-Hill, 1966. A beautifully illustrated volume by an English authority.
- Freemantle, Anne, and Editors of *Time-Life Books*. *The Age of Faith*. New York: Time, Inc., 1965. Chapters on art in medieval Europe, the rise of nation-states, the crusades, the rise of feudalism. Excellent illustrations; highly recommended as a classroom pictorial guide.
- Huizinga, J. *The Waning of the Middle Ages*. Garden City, New York: Doubleday, 1954. Survey of the thought, or controlling ideas, of the society and culture of the Middle Ages, as expressed in medieval art, chivalric ideals, politics, religion, and life in general.
- Karrer, Otto. *St. Francis of Assisi, the Legends and Lauds*. Translated by N. Wydenbruckk. New York: Sheed & Ward, 1948. A collection of original writings about Saint Francis, including "The Little Flowers of St. Francis" (Fioretti) and "The Canticles of Brother Sun."
- King, Fred M., and Herbert Epperly. *How People Lived in the Middle Ages*. Chicago: Benefic Press, 1967.
- Kipling, Rudyard. *Debts and Credits*. Garden City, New York: Doubleday, 1926. "The Eye of Allah," a story of the first microscope in Christendom, imported from Muslim Spain.
- . *Puck of Pook's Hill and Rewards and Fairies*. New York: Dover Publications, 1965. Many fascinating stories about Roman, Saxon, Norman, and Tudor England.
- Langland, William. *Piers the Ploughman*. Translated into modern English by J. F. Goodridge. Baltimore, Md.: Penguin Books, 1967. Written between 1362 and 1399, this is an allegorical and satirical poem that criticizes medieval social standards and sympathizes with the English peasant.
- Lyon, Bryce. *The Middle Ages in Recent Historical Thought: Selected Topics*. Washington, D.C.: American Historical Association, Publication No. 23 of Service Center for Teachers of History, 1959. Contains new developments in the historiography of the Middle Ages, specifically feudalism, manorialism, and the institutions of government.
- Malory, Sir Thomas. *Le Morte d'Arthur*. New York: Crown Publishers, 1962. Many editions are available. This edition has been translated into modern English. Recounts the legend of King Arthur and the Knights of the Round Table, written in the fifteenth century by an English knight.
- McLanathan, Richard. *The Pageant of Medieval Life and Art*. Philadelphia: Westminster Press, 1966. Well-written, dramatic presentation of the Middle Ages. Excellent photographs.
- Painter, Sidney. *Medieval Society*. Ithaca, N.Y.: Cornell University Press, 1951. A short survey of feudalism, manorialism, and the rise of towns.
- Power, Eileen. *Medieval People: The Story of Six Ordinary Lives in the Middle Ages*. Garden City, New York: Doubleday, 1924. Sketches of the daily lives and surroundings of a peasant, a traveler, a nun, a housewife, a merchant, and a tailor.
- Rice, David Talbot. *The Dark Ages*. London: Thomas and Hudson, 1965. Beautifully illustrated.
- Ross, James Bruce, and Mary Martin McLaughlin (eds.). *The Portable Medieval Reader*. New York: Viking Press, 1949. Collection of writings on medieval society by contemporaries.
- The Song of Roland*. Translated by Dorothy L. Sayers. Baltimore, Md.: Penguin Books,

Pelican Books, 1957. Well-written translation of the *Chanson de Roland*, with an excellent introduction.

Trevelyn, G. M. *English Social History*. New York: David McKay Co., 1965. Chapters I, II, and III contain information on life in medieval England.

White, Lynn, Jr. *Medieval Technology and Social Change*. New York: Oxford University Press, 1964. Indispensable for research on technological development in the Middle Ages.

Pupil Books

Alderman, Clifford L. *Flame of Freedom*. New York: Julian Messner, 1969. A history of the Peasants' Revolt of 1381 in England.

———. *The Great Invasion*. New York: Julian Messner, 1969. The story of William the Conqueror, his invasion of England, and how he ruled his kingdom.

Almedingen, E. M. *A Candle at Dusk*. New York: Farrar, Straus and Giroux, 1969. A novel about an eighth-century Frankish boy caught up in a Saxon invasion.

Arnold, Ralph. *Kings, Bishops, Knights, and Pawns: Life in a Feudal Society*. New York: W. W. Norton & Co., 1964. Explains the how and why of feudalism, its influence on people of various classes and why it ended.

Black, F. S. *Castle, Abbey, and Town: How People Lived in the Middle Ages*. New York: Holiday House, 1963. An interesting, beautifully illustrated book about knights and ladies, lords and vassals, townspeople and peasants, castles, abbeys, and towns of the Middle Ages.

Boardman, F. W. *Castles*. New York: Henry Z. Walck, 1957. Contains many photographs and ground plans.

Brooks, Polly S., and Nancy Z. Walworth. *The World of Walls: The Middle Ages in Western Europe*. Philadelphia: J. B. Lippincott, 1966. Biographical sketches of Gregory the Great, Charlemagne, William the Conqueror, Eleanor of Aquitaine, Richard the Lion-Hearted, Francis of Assisi, Simon de Montfort, and Geoffrey Chaucer.

Chaucer, Geoffrey. *The Canterbury Tales*. New York: Golden Press, 1961. Tells eleven of the Tales in witty, sensible prose. Excellent illustrations.

Globuk, Shirley. *Knights in Armor*. New York: Harper & Row, 1969. Describes the steps to knighthood, the knight's armor and his code.

Grimm Brothers. *Tales from Grimm*. New York: Coward-McCann, 1936. Translated and illustrated by Wanda Gag. A delightful selection of old fairy tales that reflect medieval life. Charming illustrations.

Guillot, Rene. *The Troubadour*. New York: McGraw-Hill, 1967. A Knight of the Red Cross, disguised as a troubadour, comes to the aid of a friend. Vividly illustrates the seamy side of the crusades.

Hamilton, Franklin. *The Crusades*. New York: Dial Press, 1965. Describes the era when Christianity and Islam struggled for religious, political, and commercial supremacy.

Harrison, Molly. *Children in History. Vol. I: The Middle Ages*. Chester Springs, Pa.: DuFour Editions, 1963. An interesting, simply written account of how fourteenth-century people lived: their work, clothing, recreation.

Hibbert, Christopher and Charles Thomas. *The Search for King Arthur*. New York: Harper & Row, 1969. Versions of the King Arthur legend. Beautifully illustrated.

Hieatt, Constance. *The Knight of the Cart*. New York: Thomas Y. Crowell, 1969. The story of Queen Guinevere and Sir Lancelot.

Jacobs, David, and Editors of *Horizon Magazine*. *Master Builders of the Middle Ages*. New York: American Heritage Publishing Co., 1969. Describes Gothic cathedrals and how they were built. Beautifully illustrated.

- Jewett, Eleanore M. *Big John's Secret*. New York: Viking Press, 1962. Details of everyday life of nobles and common folk are woven into an exciting tale of a 12-year-old English lad who found adventure on the Fifth Crusade.
- Komroff, Manuel. *Charlemagne*. New York: Julian Messner, 1964. An interesting and readable biography of the man who for 47 years (767-814) ruled almost all of Europe and accomplished remarkable things in government, education, and the arts.
- Leekley, Thomas B. *The Riddle of the Black Knight and Other Tales and Fables from the Middle Ages*. New York: Vanguard Press, 1957. A collection of exciting stories dating from medieval times.
- Malcomson, Anne. *Song of Robin Hood*. Boston: Houghton Mifflin, 1947. Eighteen of the earliest ballads about Robin Hood, and the music for each.
- Malory, Sir Thomas. *King Arthur and His Knights of the Round Table*. Edited by Sidney Lanier. New York: Grosset & Dunlap, 1950. Stories from Malory's *Le Morte d'Arthur*, retold for today's readers, keep much of the flavor and spirit of the original tales.
- McGovern, Ann. *Robin Hood of Sherwood Forest*. New York: Thomas Y. Crowell, 1968. A retelling of the classic tale.
- Mott, Michael. *The Blind Cross*. New York: Delacorte Press, 1969. A novel of the Children's Crusade.
- Price, Christine. *Made in the Middle Ages*. New York: E. P. Dutton, 1961. Discusses medieval people at work and at play. Illustrated with many drawings of objects, produced in medieval times, that are now in museums and libraries throughout the United States and England.
- Pyle, Howard. *The Merry Adventures of Robin Hood*. New York: Charles Scribner's Sons, 1946. Medieval tales retold—about Robin Hood and his outlaw band.
- Rowling, Marjorie. *Everyday Life in Medieval Times*. New York: G. P. Putnam's Sons, 1968.
- Seibert, Elizabeth. *White Rose and Ragged Staff*. Indianapolis: Bobbs-Merrill, 1968. A story of the Wars of the Roses.
- Suskind, Richard. *Cross and Crescent: The Story of the Crusades*. New York: W. W. Norton & Co., 1967. Explains why the crusades began, and deals specifically with five of them, discussing equipment, goals, participants.
- . *Men in Armor: The Story of Knights and Knighthood*. New York: W. W. Norton & Co., 1968. Story of Roger, who becomes a knight. Gives a detailed account of the institution of chivalry. Discusses origins of knighthood; procedures and equipment for all steps from page to knight; the golden age of chivalry, and the end of knighthood.
- Trease, Geoffrey. *The Red Towers of Granada*. New York: Vanguard Press, 1967. Young Robin, suspected of leprosy, is befriended by a Jewish physician with whom he journeys to Spain. An exciting story of the Middle Ages.
- Uden, Grant. *Hero Tales from the Age of Chivalry*. Cleveland: World Publishing, 1969. Twelve stories retold from the Froissart chronicles.
- Warwick, Alan R. *Let's Look at Castles*. Chicago: Albert Whitman & Co., 1965. What castles were and why they came into existence.
- Westwood, Jennifer. *Medieval Tales*. New York: Coward-McCann, 1968. Sixteen stories, including "Sir Gawain and the Green Knight," "Aucassin and Nicolette," and "The Death of Roland."
- Williams, Jay. *Life in the Middle Ages*. New York: Random House, 1966. Colorful illustrations, including reproductions of old prints, paintings, and illuminations.
- . *The Sword of King Arthur*. New York: Thomas Y. Crowell, 1968. A retelling of the King Arthur legend.
- Williams, Paul. *The Warrior Knights*. New York: Time-Life Books, 1969. The life of knights in peace and war.

Filmstrips

- CM "Medieval Heritage" Series. *The Bayeux Tapestry* (depicts the Norman Conquest of England in 1066); *Castle Life*; *Castles*; *Festivals*; *Knighthood*; *Lord and Vassal*; *The Serf*; *The Walled Town: Carcassonne*.
- EBE "Heroes of Long Ago" Series. *Charlemagne*; *King Alfred*.
 "Medieval Europe" Series. *The Knight and His Training*; *The Medieval Manor*.
- EGH *Life in the Middle Ages* (Museum Extension Service).
 "Old World Backgrounds of American History" Series. *Man Achieves New Freedom—The Middle Ages, 1000 A.D.–1492 A.D.*; *The Nations Arise—The Dark Ages, 400 A.D.–1000 A.D.*
- MGH "America's Old World Background" Series. *The Crusades*; *The Dark Ages*; *Life in a Medieval Castle*; *Our Heritage from Old England*.
 "Life in Ancient Times" Series. *Life in a Medieval Castle*; *Life in a Medieval Village*.
 "Stories from the Old World" Series. *Life in a Monastery*; *The Magna Carta*.
 "Our Heritage from the Old World" Series. *Our Heritage from Medieval England*.
- SOC "Medieval Life" Series. *The Castle*; *The Crusaders*; *The Knight*; *The Monastery*; *The Town*; *The Village*.
- WASP *The Middle Ages* (sound filmstrip).

Films

- COR *Life in a Medieval Town*.
The Medieval World.
- EBE *The Magna Carta: Part I, The Rise of the English Monarchy; PART II: Revolt of the Nobles and the Signing of the Magna Carta*.
The Medieval Crusades.
The Medieval Knights.
The Medieval Manor.

Miscellaneous

- AEV *The Middle Ages*. Part II, 8 transparencies with 24 overlays on feudalism, knights, manors, towns, guilds, architecture, and medieval learning.
- SOC *Medieval Village*. 30" × 40" pictorial map in color. Gives layout of fields, crop rotation, and farming methods; teaching notes.
- SVE *Medieval Architecture*. Slide set, 14 slides.
- TMC *The Medieval Era*. Transparencies.

The following sets of pictures are excellent and inexpensive; they can be obtained from the Metropolitan Museum of Art, New York, New York 10028. Explanatory text accompanies each set. Pictures are approximately 4" × 6".

School Picture Set No. 9: *Life in a Medieval Castle*. Details of a knight's life are shown on tapestries, drawings, paintings, pottery.

School Picture Set No. 11: *Medieval Towns and Guilds*. Life and crafts shown in drawings, paintings, stained glass, etc.

School Picture No. 13: *Monks and Monasteries*. Photographs of original manuscripts, paintings, architectural fragments, and reconstructions.

THE MONGOLS

Teacher Books

- Heissig, Walther. *Lost Civilization: The Mongols Rediscovered*. New York: Basic Books, 1966. A study of ancient and modern Mongolia, with an extensive discussion of archaeologists' efforts to learn about Mongol civilization.
- Lamb, Harold. *Genghis Khan*. Garden City, New York: Doubleday, 1952. An exciting, interesting biography of the great Mongol leader.
- Martin, H. Desmond. *The Rise of Chingis Khan and His Conquest of North China*. Baltimore, Md.: Johns Hopkins Press, 1950. The life of Genghis Khan, his army, and his campaign in China, a neglected phase of his career.
- Prawdin, Michael. *The Mongol Empire*. New York: Macmillan, Free Press, 1967. A lengthy, romanticized history of Genghis Khan and his empire.
- Waley, Arthur (trans.). *Secret History of the Mongols and Other Pieces*. New York: Barnes & Noble, 1964. A collection of legends, stories, and poems translated from Mongol, Chinese, Japanese, and other languages.
- There are numerous editions of Marco Polo's travels, both in paperback and hardbound publications.

Article

- Lattimore, Owen. "Chingis Khan and the Mongol Conquests," *Scientific American*, August, 1963. This short article condenses the conclusions arrived at through years of study into an easy-to-read treatment of the Mongol period.

Pupil Books

- Buehr, Walter. *The World of Marco Polo*. New York: G. P. Putnam's Sons, 1961. Vigorous drawings by the author contribute much to this entertaining book about Marco Polo's adventures in the land of Kublai Khan.
- Burleigh, David R. *Arrow Messenger*. Chicago: Follett Publishing Co., 1962. Only the bravest and swiftest riders were chosen to carry important messages between the farthest provinces of the Mongol Empire. Young Dashan qualified by winning a grueling cross-country race at the summer festival.
- . *Messenger from K'itai*. Chicago: Follett Publishing Co., 1964. A thrilling story of Dashan's wild ride to warn his queen of enemy troops that lay in wait to destroy the Mongol Empire.
- Collins, Robert. *East to Cathay: The Silk Road*. New York: McGraw-Hill, 1968. The adventure and colorful characters of medieval days (Chinese princesses, the Mongol Horde, Genghis Khan) when caravans traveled the old Silk Road from China to the Middle East.
- Kent, Louise A. *He Went with Marco Polo: A Story of Venice and Cathay*. Boston: Houghton Mifflin, 1935. A story about the boy Marco Polo and his friend, Tonio—and their long, exciting trip from Venice to the fabulous empire of Kublai Khan.
- Lamb, Harold. *Genghis Khan and the Mongol Horde*. New York: Random House, 1954. An exciting biography of Genghis Khan.
- Preston, Edna M. *Marco Polo: A Story of the Middle Ages*. New York: Macmillan, (Crowell-Collier), 1968. The most famous travel book ever written—the story of Marco Polo's 24 years in Cathay.
- . *The Golden Hawks of Genghis Khan*. New York: E. P. Dutton, 1958. A mystery story.

Rugoff, Milton, and L. Goodrich. *Marco Polo's Adventures in China*. New York: Harper & Row, 1964. Photographs and reproductions of maps and paintings recreate the life and times of Marco Polo and the Mongol Empire and its ruler.

THE EARLY RENAISSANCE

Teacher Books

- Boas, Marie. *The Scientific Renaissance 1450-1630*. New York: Harper & Row, Harper Torchbooks, 1962. Mainly concerned with theoretical science of the sixteenth and early seventeenth centuries. The first chapter deals with the roles of the humanists and the printing press in the Renaissance. Includes some information on advances in geography and navigation.
- Derry, T. K., and Trevor Williams. *A Short History of Technology*. New York: Oxford University Press, 1961. A survey of the field from earliest times to 1900.
- Ferguson, Wallace K. *The Renaissance*. New York: Holt, Rinehart & Winston, 1965. Especially good on economic changes in fourteenth- to sixteenth-century Europe.
- Gilmore, Myron P. *The World of Humanism, 1453-1517*. New York: Harper & Row, 1952. Treatment of various aspects of European history—economic, political, artistic, etc.—c. 1500. Chapters on “The Direction of Economic and Social Change” and “Scholarship and Philosophy” are most relevant to this chapter in the pupil text.
- Klemm, Friedrich. *A History of Western Technology*. Cambridge, Mass.: M.I.T. Press, 1964. A history of technology from Greco-Roman times to the present in the form of contemporary writings. Many good illustrations. Especially recommended: Part II on “The Middle Ages,” which includes sections on the monasteries, emphasis on technical skill and manual labor; Islamic technology; general remarks on medieval technical achievements; and urban industry.
- Plumb, J. H. *The Italian Renaissance, A Concise Survey of its History and Culture*. New York: Harper & Row, Harper Torchbooks, 1965. Several chapters deal with individual Italian cities. The first chapter treats the rise of trade and other economic changes.
- Usher, Abbott Payson. *A History of Mechanical Inventions*. Cambridge, Mass.: Harvard University Press, 1959. A study of technological change, the historical development of the production and application of power from ancient times up to the Industrial Revolution.
- White, Lynn, Jr. *Medieval Technology and Social Change*. London: Oxford University Press, 1962. The final chapter, “The Medieval Exploration of Mechanical Power and Devices,” treats development of firearms using gunpowder, and of mechanical clocks, as well as waterwheels, windmills, and cranks.

Pupil Books

- Chamberlin, E. R. *Everyday Life in Renaissance Times*. New York: G. P. Putnam's Sons, 1965. Chapter VII, “The World of Learning,” has useful information about printing and Johann Gutenberg.
- Chandler, M. H. *Man the Inventor*. New York: Rand McNally, 1964. This book tells about inventions: “The Coming of Clocks,” “Writing and Printing,” “Telescopes and Microscopes.”
- Price, Christine. *Made in the Renaissance: Arts and Crafts of the Age of Exploration*. New York: E. P. Dutton, 1963. Tells about the work of the craftsmen who printed books, wove cloth, designed navigational and musical instruments, made maps, glass, tableware, jewelry, weapons, armor, furniture, etc., between 1450 and 1650.

Robbin, Irving. *The How and Why Wonder Book of Basic Inventions*. New York: Grosset & Dunlap, 1965. Deals with the invention of gunpowder, printing with movable metal type, and eyeglasses, as well as the development of agricultural tools which enabled medieval men to produce surplus crops.

Smith, Elwyn A. *Johann Gutenberg*. Evanston, Illinois: Row, Peterson & Company, 1951. Brief, simple biography of Gutenberg.

Filmstrips

COR *The Renaissance.*

The Rise of Nations in Europe.

EGH "Old World Backgrounds of American History" Series. *The Rebirth of Learning—The Renaissance.*

MGH "America's Old World Background" Series. *Europe Awakens—The End of the Middle Ages.*

"Our Heritage from the Old World" Series. *Our Heritage from the Renaissance.*

Miscellaneous

School Picture Set Number 11: *Medieval Towns and Guilds*. 15 pictures. Includes pictures of fifteenth-century German woodcuts of Nuremberg and Venice, late medieval towns, craftsmen and merchants at work. Available from the Metropolitan Museum of Art, New York, New York 10028.

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